



The Era

improvement

January 1968

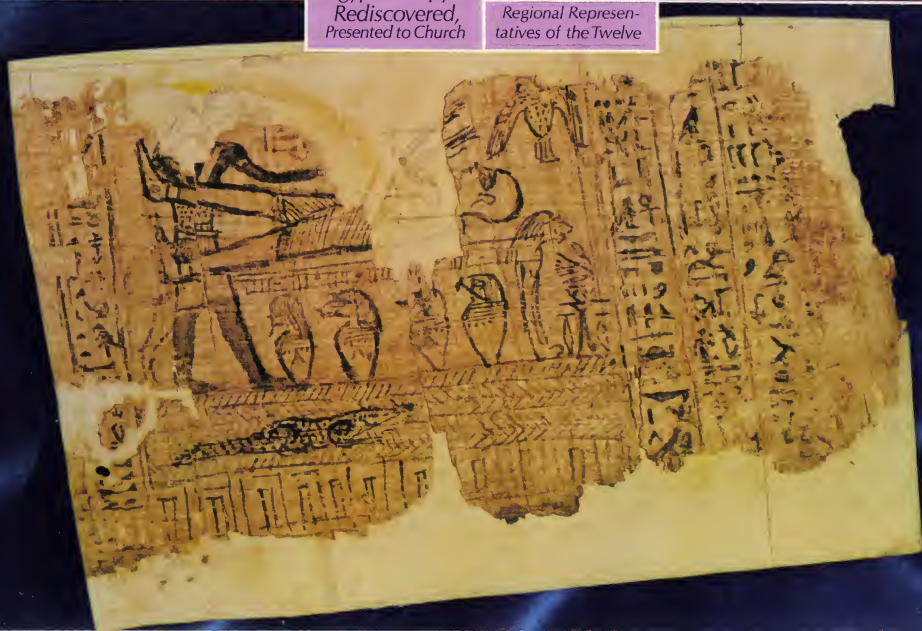
in this
issue:

Beginning a fascinating
series by Dr. Hugh Nibley--
*A New Look at the
Pearl of Great Price*

*Egyptian Papyri
Rediscovered,
Presented to Church*

*The Ancient Land
of Egypt--Neighbor
of Palestine--Refuge of
the Prophets*
with color photographs

*Regional Represen-
tatives of the Twelve*





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Dates to remember:

Jan. 25—Deadline to register for American College Tests of Feb. 17.

Feb. 17—American College Tests.

Mar. 1—Final date for incoming freshmen and transfer student applications for scholarships.

April 19—Deadline to register for American College Tests of May 11.

April 30—Final date for new freshmen to apply for fall semester admission.

May 11—American College Tests.

May 31—Final date for admissions applications for Summer School 1968.

July 31—Final date for admissions applications of transfer, former and graduate students.

Sept. 19, 20, 21—Registration.

Cover Note:

Our cover photographs this month have special significance. We are pleased to reproduce, for the first time anywhere in full color, and the same size as the original, a photograph of the papyrus manuscript from which the Prophet Joseph Smith obtained Facsimile 1 in the Book of Abraham. This valuable and important manuscript and ten other pieces of papyrus that were once the property of the Prophet Joseph Smith have been rediscovered and given back to the Church. (See story, page 12.)

The second cover photograph has interest, as it was taken in upper Egypt in the area where the papyrus scroll that contained this record, the manuscript of the Book of Abraham, and other writings lay buried for centuries in a tomb. The huge gritstone statues are called the Colossi of Memnon and have watched over the Necropolis (the city of the dead) and the Valley of the Tombs of the Kings from the days of the early pharaohs. (See story and additional color photographs, page 4.)

Both photographs and the articles mentioned above help provide an interesting background for a most important series by Dr. Hugh Nibley, "A New Look at the Pearl of Great Price," which begins on page 18 of this issue.

Photo of the Colossi of Memnon is by Doyle L. Green, managing editor.



The Voice of the Church

January 1968

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David O. McKay and Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Albert L. Zobell, Jr., Research Editor; Mabel Jones Gabbott, Jay M. Todd, Eleanor Knowles, William T. Bates, Editorial Assistants; Terence B. Pritchett, Today's Family Editor; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman F. Price, Staff Artist.

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Entered as the Post Office for Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 2, 1918.
The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance and must be accompanied by sufficient postage for delivery and return.
Third-class notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

The Improvement Era, 79 South State, Salt Lake City, Utah 84111



By President David O. McKay

For the Perfecting of the Saints

● "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13.)

This is what the brethren have in mind when they say correlation program. This is what you brethren of the priesthood, and you members, have in mind because you are servants of the Most High. He has given you the responsibility of perfecting the Saints, of working in the ministry, for edifying the Saints of God; and the object is the perfecting of the individual.

May we cite the home teaching program and the home evening program, two very important links now functioning as part of the correlation program.

Home teaching is one of our most urgent and rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums and under the bishop's direction, home teaching takes the message of the gospel, the message of life and salva-

tion and brotherly love, into the home, wherein lies the first and foremost opportunity for teaching in the Church.

Three things should be kept in mind in thorough preparation for home teaching: First, a knowledge of those whom we are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual and according to his problems and needs.

To perform fully our duty as a home teacher, we should be continually aware of the attitudes, the activities and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical, temporal, and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families that have been placed in our trust and care as bearers of the priesthood and as representatives of the bishop.

Second, a knowledge of what we are to teach. It is the home teachers' duty to teach that Jesus the Christ is the Redeemer of the world; that Joseph Smith and his successors are prophets of God; that the gospel has been restored; and that The Church of Jesus Christ of Latter-day Saints is being divinely led and

offers happiness and eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of our testimony and sincerity of our service will help give life, purpose, and a desire for full fellowship in the Church to those we teach.

Third, a knowledge of how we are going to teach. If we may take some words from the Doctrine and Covenants and apply them to this purpose, the home teachers should "visit the house of each member" and teach, expound, and exhort each to pray vocally and in secret; attend to all family duties and "watch over the Church always, and be with and strengthen them"—and this means always, however, whenever, and with whatever may be necessary.

Home teaching is a divine service, a divine call. It is our duty as home teachers to carry the divine spirit into every home and heart. To love the work and do his best will bring unbounded peace, joy, and satisfaction to each noble, dedicated teacher of God's children.

We recommend flexibility in the use of the family home evening manuals, that they be adapted to the circumstances of each family, that parents who have children in Zion recognize their obligation to teach their children to understand, to pray, and to walk uprightly before the Lord. And again, most urgently

we re-emphasize that no other success can compensate for failure in the home.

Earnestly we urge parents to gather their families around them, and to instruct them in truth and righteousness, in family love and loyalty. The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these difficult times cannot better be solved in any other place, by any other agency, by any other means, than by love and righteousness, precept and example, and devotion to duty in the home.

May you be blessed in teaching and caring for and drawing near to you those whom God has entrusted to you, and in watching over your own. As you do so, love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel; they will gain power to combat evil influences and temptations, to choose righteousness and peace, and thus be assured an eternal place in the family circle of our Father.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the example of a kind father, a loving mother, and so contribute to the strength of the Church by magnifying your priesthood in your home and in your lives. ○



Above: The Great Sphinx and the pyramid of Giza located near Cairo in lower Egypt. These monuments were more than 2,500 years old when Joseph took Mary and the baby Jesus to Egypt from Palestine.

Right: The temple at Luxor in upper Egypt contains this huge, well-preserved statue of a seated pharaoh. The size of the statue and columns can be determined from the people in the lower left corner.

The Era Takes You to the Ancient Land of



Neighbor of Palestine... Refuge of the Prophets

By Doyle L. Green

Managing Editor

Photographs by the author

The recent discovery and return to the Church of a collection of papyrus manuscripts that had once been the property of the Prophet Joseph Smith and parts of which are associated with the Book of Abraham in the Pearl of Great Price (see article, p. 12) has stirred up renewed interest in the ancient land of Egypt.

Egypt is situated in the northeast corner of Africa. Its northern boundary borders the Mediterranean Sea,

while its eastern reaches are washed by the waters of the Red Sea in the south and butt against Palestine in the north. The country is 760 miles wide and 675 miles long and is about the size of Texas and New Mexico combined.

Egypt is in truth an ancient land, with a history that reaches back into time more than 5,000 years. If it were only because a tomb in the desert hills of that





A statue of a perfectly preserved pharaoh at one end of the Great Hall of the Columns in the temple at Karnak. The pharaoh's wife is represented by the small figure standing under his left hand.



Above: These monoliths in the temple at Karnak are of solid pieces of stone 97 feet high. They weigh up to 350 tons each.

Below: The columns shown here were evidently never completed, as most Egyptian columns are smooth and covered with figures.



Right: Egyptologists say that some Egyptian temples were 2,000 years in the building. Temples built by the early pharaohs were added to and altered by later rulers. This temple is at Luxor.

land cradled, protected, and preserved the invaluable writings of Abraham for hundreds of years, the land of the Nile should have an honored place in our thoughts. But Egypt was more than a preserver of papyrus. This land sheltered and fed Abraham and Sarah when there was a famine in Palestine. Later it became the home of Joseph and subsequently offered refuge to Father Jacob and his family when famine again hit the Holy Land. True, when "there arose up a new king over Egypt, which knew not Joseph" (Exod. 1:8), the children of Israel fell into slavery.

Still, this African land did furnish a home for the Israelites until the Lord, working through Moses, freed them from bondage and led them back to the promised land.

We also owe a debt of gratitude to Egypt for furnishing a safe haven for the baby Jesus. It was to this country that Joseph, through instruction from an angel, took the Christ child with his mother to save him from being slain at the hands of the soldiers of unscrupulous Herod.

The historian Flavius Josephus tells of at least two





Members of a Brigham Young University Bible Lands Study Tour group at Tomb 33, located in the desert hills west of the Nile River near the Valley of the Tombs of the Kings. This may have been the tomb from which Antonio Lebolo obtained the mummies and papyrus that came into the possession of the Prophet Joseph Smith in July 1835.

other occasions when corn and dried figs from the land of the Nile brought relief to hungry Palestine.

The writings of Abraham reveal that Egypt was discovered originally "by a woman, who was the daughter of Ham, and the daughter of Egyptus. . . .

"When this woman discovered the land, it was under water, who afterward settled her sons in it. . . .

"... the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

"Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father. . . ." (Abraham 1:23-26.)

Egypt is first mentioned in the Bible in the twelfth chapter of Genesis. These scriptures tell us there was a famine in Canaan, seemingly when Abraham arrived there from Haran. To escape it, he went into Egypt. This story is verified by his account in the Book of Abraham: "And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous." (Abraham 2:21.)

There is no indication in the scriptures as to where Abraham went in Egypt or how long he stayed. In his day the headquarters of the government and home of the pharaoh may have been in Memphis, which was near where Cairo is now located, about 275 miles from Jerusalem; or it may have been in Thebes, which is another 375 miles up the Nile River.

In any event, it was near the ancient city of Thebes that the mummies and papyrus were found that came into the hands of the Prophet Joseph Smith in July 1835. Thebes was about 200 miles below Aswan, where the great dam across the Nile is located and where the project is underway to save some of the ancient Egyptian statuary by moving it to higher ground.

The Book of Abraham, according to the introduction

in it, is "a Translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt.—The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus."

Because of Abraham and this papyrus, Latter-day Saint visitors to upper Egypt have a more than usual interest in the temples and the tombs around the present-day cities of Luxor and Karnak. Members of the Brigham Young University Bible Lands Study Tour group, whom I assisted in directing in the late spring of 1966, found accommodations in a little hotel in Luxor quite tolerable. We reached the hotel, on the banks of the Nile River, from the airport following a pleasant flight from Cairo, during which we watched the great Nile River, bordered on each side by a narrow strip of greenery, winding its way through the African deserts. The weather was almost unbearably hot and dry. We asked how often it rained, and were informed that a few drops fall every six to eight years. We were glad to find air conditioners droning away in our little rooms. Once during our brief stay they went off because of a power failure, and within a few moments we were pounding at the door of the manager's office to let him know how we were suffering. (As if he didn't already know!)

The food at the hotel was edible—just barely. Drinking water was pumped out of the Nile. We were told that it had been filtered, but some of our party expressed doubts about this. We were pleased to be able to buy mineral water, bottled in France and sold at outrageous prices.

But all of the inconveniences were forgotten as we toured the great temples and the tombs, some parts of which are pictured and further described on these pages. The temples at Luxor and Karnak are unbelievable. The Karnak temple is said to be the largest columnar structure ever built by man. The monoliths and the huge statues of the pharaohs are enough to stagger the imagination.

One morning just as the sun was rising, we crossed the Nile River to visit the tombs and funeral temples of western Thebes. Of great interest to me was the tomb of Tutankhamen in the Valley of the Tombs of

The Nile River has been the lifeblood of Egypt throughout its history. The photo was taken from Luxor across the river to the west toward the hills where many of the pharaohs and nobles were buried.

the Kings. I was in the second grade in grammar school when this fabulous discovery was made. As a young boy, I was greatly impressed with the stories of the intrigue and romance and the riches of this marvelous find as they were imprinted upon my mind by a kindly teacher. This is one of the tombs that had not been plundered by grave robbers, and it gave scientists a rich opportunity to learn more about the life and times of the ancient Egyptians. Most of the rich treasures have been removed to a Cairo museum, but some have been left in the tomb to be seen in their original setting.

Our guide was surprised when we asked him to take us to Tomb 33. He couldn't understand why we would want to see that particular tomb. We had carefully inspected and explored a number of the deeper, more elaborately decorated and notable tombs. Moreover, he told us, we couldn't get into Tomb 33 because it was being used as a storage facility. But we persisted, explaining to him that it had a special meaning for us. Tomb 33, according to some of our scholars, had been the resting place for those many hundreds of years for the Abraham papyrus, which has come to mean so much to members of the Church.

Dr. Ross T. Christensen, professor of archaeology at Brigham Young University, made a study of the ground plans and other available information concerning the "private tombs," "tombs of the nobles," at Gurneh and concluded that Tomb 33, originally owned by Petanenopet, a noble of the twenty-sixth dynasty, possibly was the one that best fit the description of the tomb from which Antonio Lebolo obtained his mummies and papyrus.

As we stood in the depression outside the tomb, we talked and thought about Abraham and the incredible account of the preservation of the papyrus that contained his writings, and the incredible story of its having been preserved over these many, many years and having been directed into the hands of the Prophet Joseph Smith.

We also thought and talked of another Joseph—the one who was sold into Egypt and eventually became one of the top-ranking men in the government. The

beginning of his story in the land of the Nile is set by historians in the year 1728 B.C. From then until about 1491 B.C., when the great exodus of the Israelites took place, the story of the children of Israel and Egypt is, of course, closely interwoven. The Prophet Joseph Smith recorded that one of the rolls of papyrus contained "the writings of Joseph of Egypt." (*History of the Church*, Vol. 2, p. 236.)

Throughout our travels in Egypt, we wondered just where Joseph of Nazareth took Mary and the baby Jesus when they fled their homeland. A number of qualified researchers have speculated that they may have gone to a Jewish settlement near Cairo. It would seem logical for Joseph to seek refuge among his own people. If they did go to this Jewish settlement, it is possible that they may have seen the great pyramids and also looked upon the face of the Sphinx. We are told that the Sphinx is perhaps the oldest monument in the world and was probably already more than 2,500 years old when Christ was born. The Sphinx has a body of a lion and the face of a human. It is 240 feet long and 66 feet high. The face is said to represent that of a Pharaoh Chephren, the builder of the second pyramid. The largest pyramid, called the pyramid of Giza, was built for the pharaoh Cheops. It is constructed from more than two million limestone and granite blocks, each weighing about two and a half tons.

The wonders performed by the ancient Egyptians, still visible along the Nile from Cairo to Aswan, stagger the imagination, even of modern man. The extensive learning they contributed to the world has had lasting influence. But to many of us, our keenest interest in Egypt lies in the fact that it was a neighbor of Palestine, that it furnished refuge for the prophets, and that it has been used by God to help bring about his righteous purposes.

We hope that this brief background information, and the colored photographs, will furnish a fitting backdrop to the fascinating series of articles by Dr. Hugh Nibley, which begins in this issue: "A New Look at the Pearl of Great Price," page 15, and help add interest to our article on the finding of the papyri, page 12. ○



Above: A life-size statue and paintings, which help tell the story of the person of noble birth buried in this tomb at Saqqara, have withstood the aging of time.



Below: The Great Hall of Columns in Anon's temple at Karnak, which was in ancient Thebes. In this hall 140 columns stand in 16 rows. They rise to a height of 78 feet.

Above: These hieroglyphs, which are typical of Egyptian markings to be found in tombs and temples throughout Egypt, are in the temple of Hatshepsut, woman ruler.



Manuscript from which the Prophet Joseph Smith obtained Facsimile 1, part of the Book of Abraham, is included in this valuable find.

Egyptian Papyri Rediscovered

*By Jay M. Todd
Editorial Associate*

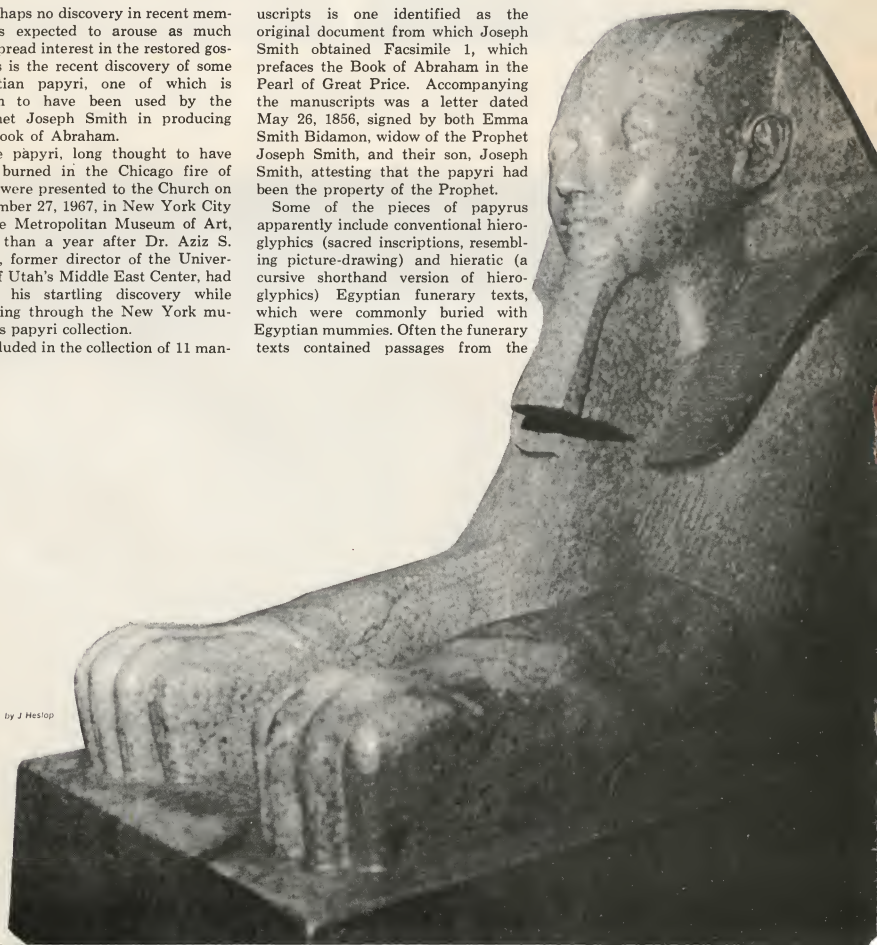
● Perhaps no discovery in recent memory is expected to arouse as much widespread interest in the restored gospel as is the recent discovery of some Egyptian papyri, one of which is known to have been used by the Prophet Joseph Smith in producing the Book of Abraham.

The papyri, long thought to have been burned in the Chicago fire of 1871, were presented to the Church on November 27, 1967, in New York City by the Metropolitan Museum of Art, more than a year after Dr. Aziz S. Atiya, former director of the University of Utah's Middle East Center, had made his startling discovery while browsing through the New York museum's papyri collection.

Included in the collection of 11 man-

uscripts is one identified as the original document from which Joseph Smith obtained Facsimile 1, which prefaces the Book of Abraham in the Pearl of Great Price. Accompanying the manuscripts was a letter dated May 26, 1856, signed by both Emma Smith Bidamon, widow of the Prophet Joseph Smith, and their son, Joseph Smith, attesting that the papyri had been the property of the Prophet.

Some of the pieces of papyrus apparently include conventional hieroglyphics (sacred inscriptions, resembling picture-drawing) and hieratic (a cursive shorthand version of hieroglyphics) Egyptian funerary texts, which were commonly buried with Egyptian mummies. Often the funerary texts contained passages from the



Photos by J Heslop



Dr. Aziz Atiya examines manuscripts in the room in which he found the papyri and document signed by Emma Smith.



Dr. Aziz Atiya, Dr. Joseph Noble, Dr. Thomas P. F. Hoving, President Tanner compare Facsimile No. 1 with original.

"Book of the Dead," a book that was to assist in the safe passage of the dead person into the spirit world. It is not known at this time whether the ten other pieces of papyri have a direct connection with the Book of Abraham.

It was also discovered that on the backing of three of the manuscripts (the backing was pasted to the fragile manuscripts, apparently by the Prophet Joseph, to give them firm support) are some jottings, hand-drawn maps, and apparent notations of townships, all thought to be in the Prophet Joseph Smith's handwriting. Their importance or relevance has not yet been ascertained but will be of intense interest to Latter-day Saint historians.

The collection of manuscripts was presented to President N. Eldon Tanner of the First Presidency by Thomas P. G. Hoving, director of the Metropolitan Museum of Art, in an impressive ceremony held in the New York museum and attended by worldwide news agencies. After being displayed in the Church offices in Salt Lake

City, the manuscripts were turned over to Dr. Hugh Nibley, scholar, linguist at Brigham Young University, and contributing editor of *The Improvement Era*, for further research and study.

The story of the unusual manner in which the Prophet Joseph Smith obtained the original papyri and four Egyptian mummies has been told often and is full of adventure and fascination. But of equal interest is the story of Dr. Aziz S. Atiya's discovery of the papyri in the Metropolitan Museum of Art, which is best told in his own words:

"I was writing a book at the time, one that I had started while a professor of world Christianity and eastern Christianity, and I went to the Metropolitan Museum of Art looking for documents, papyri, pictures, and illustrations to serve the book. It must have been in the early spring of 1966. I really forget the date. My book was ready for the press, and I was looking for supplementary material.

"While I was in one of the dim rooms where everything was brought to me, something caught my eye, and I asked one of the assistants to take me behind the bars into the storehouse of documents so that I could look some more. While there I found a file with these documents. I at once recognized the picture part of it. When I saw this picture, I knew that it had appeared in the Pearl of Great Price. I knew the general format of the picture. This kind of picture one can find generally on other papyri, but this particular one has special peculiarities. For instance, the head had fallen off, and I could see that the papyrus was stuck on paper, nineteenth century paper. The head was completed in pencil, apparently by Joseph Smith, who must have had it when that part fell off. He apparently drew the head in his own hand on the supplementary paper. Also, the hands of the mummy, raised as they are, and the leg, raised as it is—usually the mummies lie straight forward—are

very peculiar. This papyrus is Egyptian, true enough, but what it stands for, I really don't know.

"Now when I saw this, I began to search further. I saw more pieces of papyrus stacked together and suspected that Providence had assisted. Another document was found with these documents, signed by Joseph Smith's wife, his son, and someone else, testifying that these papyrus were treasured and owned by Joseph Smith.

"In 1918 a Mrs. Heusser came to the museum and informed the officials that she had some papyrus, but an understanding was not reached until 1947. They were then acquired by the museum, and then the museum changed curators of Egyptian antiquities and the whole subject was forgotten.

"When I saw these documents, I really was taken back. I know the Mormon community, what it stands for, its scripture, etc., and I said at once that these documents don't belong here. They belong to the Mormon Church. Well, of course, the people in the museum are good friends of mine, and I tried to tempt them into ceding the documents to the Church. I informed my good friend Taza Peirce, who is executive secretary of the Salt Lake Council for International Visitors, and we discussed the manner in which I should acquaint the Mormon community of the find. She suggested I see President Tanner, and she was the intermediary who arranged and attended our first two meetings. Thereafter, I met directly with President Tanner, who had said the Church was very, very interested and would do anything or pay any price for them. Since that time, we worked quietly on the possibility of their transference to the Church.

"In these kinds of things, I never push. I take my time. With some kindly persuasions and discussions, the museum ultimately put a memorandum on the subject to the board of trustees of the museum. This took a long time to come to that step. The Board discussed the matter at very great length, greater length than you might think, and in the end they thought that since the museum had papyrus of this nature in plenty, why should they keep these documents from the Church?

"When their generous decision was made, it was telephoned to me by the curator, and he wrote to me also. Then we had a lull in the situation, because

the curator had to go to Egypt for a month in order to arrange final steps for the transference to the Metropolitan Museum of another treasure, in which I also had a hand. It concerns a great temple that is being presented by the Egyptian government to the American nation in recognition of the contributions America has made toward the salvage of the Abyssinian monuments.

"When the curator came back, he reported very nicely about the subject and said, 'The decision has been taken; your Mormon friends are going to get these papyrus. So, you go to your friends and the President of the Church and make the necessary arrangements for a ceremony.'

"Of course, President Tanner was just as excited as I was. He reported to President McKay, who was very enthusiastic about the project also. We then decided the way in which the ceremony would be conducted.

"I felt very honored and very, very pleased to be in the center of the picture with such a distinguished person as President Tanner and Mr. Thomas P. G. Hoving, who is director of the museum. He's a very important man, as is his assistant and vice director, Dr. Joseph Noble. He's a very fine man. All of them were there, and to my surprise I found that the papyrus were prepared in a very fine box for safekeeping.

"But during the morning of that day I made it a point to go in at an early hour, long before the meeting of these magnates, in order to make sure that the papyrus were there—not only the papyrus, because what is of importance is the document that accompanied the papyrus. It was a faded thing, in nineteenth century hand. I found that the museum had photographed it. Well, of course, they had tried to photograph it before, but it wouldn't show because it was very faded blue paper. Now they used infra-red and ultra-violet photography to get the text out, so that now the photograph is very much better than the original.

"I was enchanted about the discovery of the papyrus, which had been in the hands of Joseph Smith, but the discoveries were not ended there. On the morning of handing over the papyrus, I began looking them up and down, up and down, and lo! I found on the back of the paper on which the papyrus were glued writings and maps and an enumeration of townships and material of the highest value to Mor-

mon history, made, I think, by Joseph Smith's own hand. Three of the backs were full of notes and maps, which have to be studied by the specialists. I am not a specialist of that, but I have an eye for original documents, and these papyrus documents are not fakes; they are original Egyptian papyrus of a pre-Christian era. They could be from 3000 B.C. to 300 B.C.—over 300 B.C., at any rate. That is my estimate. The era will have to be decided by the specialists.

"I know the kind of ink the Egyptians used and the difference between the genuine and the fake. Papyrus writings were usually placed with the mummy—papyrus of many kinds—but essentially the "Book of the Dead," which would give the mummy safe passage to the world beyond. The papyrus were sometimes colored. You find papyrus like this with blue, gold, and red colors. This was not out of the ordinary. With regard to the ink used, it was generally made of soot and glue, and that is why it was eternal. I think these scrolls are written in that kind of ink. Usually the priests did the writing—they were most skilled. They used reed pens, and had to sharpen the reed and split it in the middle.

"The Egyptians had the papyrus plant, and they used to split it into thin layers and put the layers criss-cross on one another, pound them with a wooden hammer, and then glue them together. They cut them to suit the purposes of the documents they wanted to write. Usually long strips were used to make scrolls, and this one was made in that fashion.

"In order to protect the papyrus, which becomes brittle with age—for instance, the head of the person fell off simply because the papyrus was brittle—Joseph Smith probably thought that the best thing for its protection was to glue it on paper. When I first discovered these documents, I was so excited about the Egyptian writings that I did not look on the back of the paper, but when I returned to the museum, I noticed the writings on the back by Joseph Smith. These writings may not turn out to be of very great importance; however, any footnote one can get in the restoration of Mormon history is valuable.

"The exciting part, which has proved beyond doubt that this was the papyrus that was in Joseph Smith's hand, was established by that document signed

by his widow. When I saw that, I had it transcribed and a copy type-written to show to President Tanner.

"Do you know that this discovery appeared in the Egyptian press on the day following the ceremony? On the first page of the most important paper! You would be surprised at the attention that was given to this discovery, and apparently the Egyptians were very pleased about the revealing of these documents. I consider it a great honor to have been able to make this discovery. Great discoveries are always accidental, and this one was as accidental as any discovery I have made—and probably more exciting than all of them. It was an honor to have been able to persuade such an august body as the Metropolitan Museum to present it to another body as august as the Mormon Church. I feel flattered to have been able to do what I did."

The fact that Dr. Atiya made the discovery and so energetically attests to the manuscript's authenticity as that which Joseph Smith used in part in the translation of the Book of Abraham is of no little importance. Dr. Atiya is a world-recognized scholar and researcher of Egyptian and Arabic manuscripts. He was instrumental in building the University of Utah's Middle East Library to what has been called "perhaps the finest in its field in America." (The library, named for Dr. Atiya, was previously regarded as one of the five finest in the U.S.) He is one of three Distinguished Professors at the university. He is well-regarded for his lectures and writings while at the universities of Michigan, Columbia, Princeton, Liverpool, London, Bonn, Zurich, Cairo, and Alexandria. He is the author of approximately 20 volumes and about 50 monograph articles.

But of lasting importance are his writings on the Crusades of the Middle Ages and his studies and writings of his own Orthodox Coptic religion. He is also the founder of the Institute of Coptic Studies in Cairo. In essence, he is a well-recognized fellow among the worldwide community of scholars.

It could as well be said of Dr. Atiya's discovery as that which Parley P. Pratt said of Joseph's reception of Egyptian mummies and papyrus in the first place: "Singular is the providence by which this ancient record fell into the hands of the servant of the Lord, Joseph Smith."

Indeed, the story of how Joseph

Smith received the papyri is very fascinating, one seemingly filled with providential direction. Some of the details are still clouded, although new research each year seems to divulge additional bits of information, but the principle points of the episode are in general agreement: Napoleon's 1798-99 conquest of Egypt turned the world's attention toward the land of pharaohs, and Egypt was soon overrun with both scientific expeditions and robbers of catacombs and ancient burial sites. One of those early adventurers interested in Egyptian antiquities was a Piedmontese named Antonio Lebolo, who worked as an agent for one of the powerful antiquity barons of the day, Bernardino Drovetti. While in Egypt during what now appears to be at least as early as 1817, Lebolo obtained a license to enter the catacombs in Thebes, Egypt. He discovered a pit tomb near a place called Gurneh, near Thebes, and found many mummies therein. He turned the best of them over to Drovetti but managed to keep some for himself. He later left Egypt en route to France via Trieste with some mummies, 11 of which eventually reached America.

While on the island of Trieste he became ill and died. This is believed to have been in 1823. It has long been presumed that the mummies Joseph Smith eventually received were from Lebolo's find, and that Lebolo willed them to Michael H. Chandler, who has been presumed to have been Lebolo's nephew. But some present-day scholars question Chandler's relationship to Lebolo. As early as 1885 N. L. Nelson, in an address at Brigham Young Academy at Provo, said that Chandler received the mummies from an "English Minister Plenipotentiary." Such a person might have been Henry Salt, a famous representative of the crown in Egypt, who died in 1827. At any event, Chandler apparently was thought to be in Ireland, and the mummies were apparently sent to Ireland via London. Chandler's friends redirected the mummies to America, where Chandler was living in Philadelphia. The mummies eventually arrived at the New York City custom-house.

Scholars have observed that it seems nothing short of miraculous that the mummies and their important records should have safely navigated through the rough waters of antiquity barons, catacomb plunderers, dishonest and rival agents in search of mummies, to

eventually find safe port in the New York harbor.

In April 1833 Michael H. Chandler paid the customs duties, took possession of the 11 mummies, and opened them. He was disappointed in not finding jewels or something of great monetary value, but he did find several rolls of papyrus. Providence seemingly once more entered the story, for while yet in the custom-house, Chandler was informed that there was no man in the city who could translate the scrolls, "but was referred, by the same gentleman (a stranger), to Mr. Joseph Smith, Jr., who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters."

It was more than two years later, on July 3, 1835, that Chandler met the Prophet Joseph. During those years Chandler had exhibited for a nominal charge the mummies and even sold seven of them to private museums.

According to James R. Clark, a persistent and intelligent student of the history of our Pearl of Great Price, apparently a Benjamin Bullock of Moiré, New York, a nonmember but a relative of Heber C. Kimball, had heard of Joseph Smith, and when Bullock met Chandler, he offered to take him more than 250 miles by wagon to Kirtland, Ohio, to meet the Prophet.

(An interesting sidelight is that as a result of Bullock's visit to Kirtland, he returned to his home greatly impressed with Joseph Smith. He took with him a copy of the Book of Mormon. After he and his wife read it, they moved west to be with the Church.)

When they reached Kirtland, Mr. Chandler asked the Prophet Joseph if he had the power to translate the scrolls, and Joseph replied that he had. The Prophet records that he gave Chandler an interpretation of some of the material on the scrolls.

Mr. Chandler was so impressed that he wrote a certificate testifying of Joseph Smith's "deciphering the ancient Egyptian hieroglyphic characters" "to correspond in the most minute matters" with that which Chandler had learned from "the most learned."

The Prophet records in his *Documentary History of the Church* (Vol. 2, page 236): "Soon after this, some of the Saints at Kirtland purchased

the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.—a more full account of which will appear in its place, as I proceed to examine or unfold them."

Concerning the four mummies, the Prophet generally admitted that he did not know who the mummies were, although some secondary sources later reported that the Prophet identified them as a pharaoh, a queen, a princess, and a slave. The rolls of papyrus are known to have been with one of the female mummies. Concerning the rolls, it has been surmised that apparently they were original records or copies of original records made by Abraham and his grandson Joseph, and written upon by succeeding record keepers and pharaohs over several thousand years' duration.

The result is well-known to Latter-day Saints. The Prophet interpreted some of the writings on the scrolls, and this interpretation and facsimiles 1, 2, and 3 make up our present Book of Abraham. Some present-day scholars think that part of the papyri that Joseph had in his possession contained an actual primer in the Egyptian alphabet and grammar previously prepared by its ancient authors for the benefit of future translators. It is also known that the Prophet promised "further extracts from the Book of Abraham" than those writings that we already have, but martyrdom cut short his publication of new materials. (John Taylor, *Times and Seasons*, Feb. 1843.)

At any rate, after the martyrdom of the Prophet, the mummies and manuscripts were turned over to Joseph's mother, Lucy Mack Smith. At her death in May 1855, the mummies and manuscripts were kept by Emma Smith Bidamon, with whom Lucy Mack Smith lived the two years previous to her death. Emma Smith Bidamon was the Prophet's widow and had since married L. C. Bidamon. Shortly after one year of holding the mummies and manuscripts, Emma sold them to a Mr. A. Coombs.

It was this letter of sales to Mr. A. Coombs, signed by Emma Smith Bidamon and dated May 26, 1856, in addition to the 11 pieces of papyri, that was found by Dr. Atiya. The letter

reads: "This certifies that we have sold to Mr. A. Coombs four Egyptian Mummies with the records of them. This mummies were obtained from the catacombs of Egypt sixty feet below the surface of the Earth, by the antiquarian society of Paris & forwarded to New York & purchased by the Mormon Prophet Joseph Smith at the price of twenty four hundred dollars in the year eighteen hundred thirty five they were highly prized by Mr. Smith on account of the importance which attached to the record which were accidentally found enclosed in the breast of one of the Mummies. From translations by Mr. Smith of the Records, these Mummies were found to be the family of Pharo King of Egypt, they were kept exclusively by Mr. Smith until his death & since by the Mother of Mr. Smith notwithstanding we have had repeated offers to purchase which have invariably been refused until her death which occurred on the fourteenth day of May last." Signed: "L. C. Bidamon, Emma Bidamon, Joseph Smith [her son]. Nauvoo, Hancock Co. Ill, May 26."

The next account of the mummies appears in the 1859 "St. Louis Museum Catalogue" and then in the 1863 "Chicago Museum Catalogue," page 42, in which are described two mummies that were "kept by the Prophet's mother until his death, when the heirs sold them, and were shortly after purchased for the Museum."

A great fire destroyed much of Chicago in 1871, and it had been presumed

that the mummies and manuscripts were burned in that fire, even though the 1856, 1859, and 1863 catalogues do not give any information about the two other mummies or the manuscripts. Information on the two other mummies and the rest of the papyri manuscripts used by the Prophet may yet come forth in some future day.

The collection recently found by Dr. Atiya first came to the attention of the New York Metropolitan Museum of Art in 1918. Apparently Mr. A. Coombs had not disposed of all his purchases made from Emma Smith Bidamon, because in 1918 a Mrs. Alice C. Heusser of Brooklyn, New York, took the recently discovered papyri and document signed by Emma Smith to the Metropolitan Museum for evaluation. Mrs. Heusser was a daughter of the housekeeper of Mr. A. Coombs. But the museum did not buy the collection of papyri until Edward Heusser, husband of Alice, finally sold them to the museum in 1947. The papyri have been in the museum's files since that time.

Thus, the stage was set for the remarkable discovery of Dr. Atiya. These pieces of papyrus, only part of the ones Joseph Smith had in his possession, are now back in the hands of the Church. They are a remarkably powerful and tangible testimony to the truthfulness of the Prophet's clear and simply told story that he had in his hands some original papyri documents, some of which he used in producing the Book of Abraham in the Pearl of Great Price. ○

The official presentation ceremonies in New York in which President Tanner accepted papyri from Dr. Thomas P. F. Hoving.



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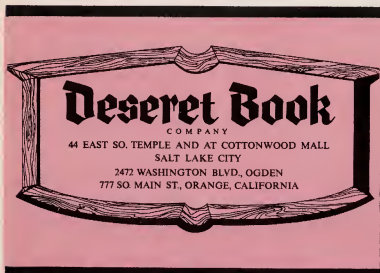
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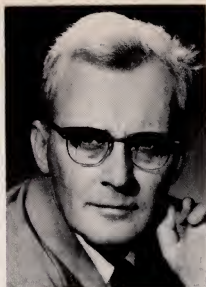
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The Author and the Articles



The flood of newly discovered Jewish and Christian documents that are changing the complexion of religious studies in our time has been matched by equally significant, if less spectacular, developments

in an area of no less interest to Latter-day Saints—that of the religious practices and beliefs of the Egyptians.

Recent challenges that question the authenticity of many statements in one of the standard works of the Church, the *Pearl of Great Price*, have reopened an old discussion at a time when fresh discoveries and interpretations are putting an entirely new face on the whole problem. Brother Hugh Nibley, who for many years has been gathering data relevant to the study of the Facsimiles in the Book of Abraham, presents in this fascinating series some of the materials that must be considered in the reappraisal of certain Egyptological aspects of the *Pearl of Great Price* for which the time is now ripe.

The reader is warned to be prepared for surprises. Although Dr. Nibley pulls no punches, he is still animated by a healthy respect for all qualified

A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

Part I. Challenge and Response

Unsettled Business—The recent reissuing of Bishop Franklin S. Spalding's little book, *Joseph Smith, Jr., as a Translator*,¹ though not meant to revive an old discussion but rather to extinguish any lingering sparks of it, is nonetheless a welcome invitation, or rather challenge, to those who take the *Pearl of Great Price* seriously, for long experience has shown that the Latter-day Saints only become aware of the nature and genius of their modern scriptures when relentless and obstreperous criticism from the outside forces them to take a closer look at what they have, with the usual

result of putting those scriptures in a much stronger position than they were before. We have all neglected the *Pearl of Great Price* for too long, and should be grateful to those who would now call us to account.

In this introductory study we make no excuse for poking around among old bones, since others have dug them up to daunt us; but we should warn them that if they insist on bringing up the ghosts of the dead, they may soon find themselves with more on their hands than they had bargained for. A lot of water has gone under the bridge since

Egyptologists, including his own revered instructors, in the rudiments of the mysteries of hieroglyphics, and promises to proceed with such caution and discretion that even they will approve of his methods, however much they may disagree with his conclusions.

Dr. Nibley, who is professor of history and religion at Brigham Young University and who has been a contributing editor of *The Improvement Era* for 22 years, is eminently qualified for the project he has undertaken. In addition to his familiarity with things Egyptian, he actively uses the Latin, Greek, Hebrew, Syriac, Babylonian, Russian, French, German, Arabic, and Coptic languages. He is at home with primary documents and original sources.

Dr. Nibley's writings include nine extended series of articles in *The Improvement Era*. His ability has also received continued recognition in a wide variety

of scholarly journals, including the *Classic Journal*, *Western Political Quarterly*, the *Jewish Quarterly Review*, and the *Jewish Encyclopedia*.

Dr. Nibley received his B.A. in history and the classics in 1934 from the University of California at Los Angeles, where he was graduated with high honors. In 1938 he received his Ph.D. degree from the University of California at Berkeley, where he also has done post-doctoral work. He has been a university fellow in historical research at the University of California at Berkeley, lecturer in history and social philosophy at Claremont College, and visiting professor in classical rhetoric at the University of California.

"A New Look at the Pearl of Great Price" promises to be one of the most significant series of articles to appear in the pages of *The Improvement Era* in recent years. D.L.G.

One of 11 fragments of papyrus presented to the Church by New York's Metropolitan Museum of Art. The papyri, once in Joseph Smith's possession, are being studied.



1912, and of course many things that were said and written then with great confidence and finality would have to be revised today.

On the other hand, a careful survey of the journals will, we believe, show that the year 1912 saw more significant studies published in the field than any other year before or since; Egyptology reached a peak in 1912—it was the age of the giants. So if it should now turn out that the giants were anything but infallible, that should teach us to be wary of the scholarly dogmatism of our own day.

Nothing could be more retrograde to our desire than to call up the bearded and frock-coated savants of 1912 to go through their pompous paces all over again. But it is others who have conjured up the ghostly jury to testify against the Prophet; and unless they are given satisfaction, their sponsors can spread abroad, as they did in Bishop Spalding's day, the false report that the Scholars have spoken the final word and "completely demolished" (that was their expression) for all time the Pearl of Great Price and its author's claim to revelation.

"Of all the attacks on Mormonism, the great campaign of 1912 . . . was the one that should have suc

The silence of the Latter-day Saints in a matter that concerns them so vitally can only be interpreted as an abashed silence, leading many of the world and of the Saints to conclude that there is nothing to be said in Joseph Smith's behalf, than which nothing could be further from the truth. And so the sorry little saga of 1912 must needs be retold if only to forestall indefinite repetitions of what happened then as well as in 1845, 1865, and 1903.

The situation today is essentially the same as it was on all those occasions, with the Mormons, untrained in Egyptology, helpless to question on technical grounds the assertions of such experts as Deveria and E. A. W. Budge, who grandly waved their credentials for all to see, impatiently stated their opinions, and then gingerly decamped, refusing to be led into any discussion with the ignorant opposition.

And so the debate has never really come to the floor, the challengers being ever satisfied that the mere sight of their muscles should be sufficient to settle the issue without a contest. "These 'experts' have given us a lot of opinions," wrote the outsider, R. C. Webb, of the 1912 affair, "which they have not attempted to prove by authoritative demonstration. . . . We are concerned wholly with opinion, pure and simple, and not with anything that may be proved conclusively."²

For the benefit of those readers who may have forgotten some of the details of 1912, it may be recalled that Bishop Spalding asked eight Egyptologists what they thought of Joseph Smith's interpretation of the Facsimiles in the Pearl of Great Price. You can imagine what their answers were. Now let us take it up from there.

The Appeal to Authority—Of all attacks on Mormonism undertaken beneath the banners of science and scholarship, the great campaign of 1912 conducted by the Right Reverend F. S. Spalding, Episcopal bishop of Utah, was the one that should have succeeded most brilliantly. Carefully planned and shrewdly executed, it enlisted the services of the most formidable roster of scholars that have ever declared against Joseph Smith as a prophet, while at the same time loudly professing feelings of nothing but affection and esteem for the Saints and a real desire to help them find the light in a spirit of high-minded dedication to truth at all costs.

Bishop Spalding's grand design had all the ingredients of quick and sure success but one, and if in spite of it the Pearl of Great Price is still being read, it is because the

bishop failed to include in his tremendous barrage a single shell containing an item of solid and relevant evidence. If he has any other ammunition than names and credentials, he never uses it—he hurls at the Mormons a cannonade of titles and opinions, and nothing more. "The authority of experts in any line of research is always to be accepted without question, unless there is grave reason to doubt their conclusion. There is no such reason here."³ And who is talking? Spalding's No. 1 expert, a young man who had just got his degree (*not* in Egyptology)—he tells us that we must accept his verdict "without question" because he is an expert and sees no reason to doubt his conclusions. This is what we mean by authoritarianism.

But then, who would ever have thought in 1912 that any other kind of ammunition would be necessary? What was there to say after the official voice of Scholarship had spoken? The Mormons did what they could. They pointed out that equally great authorities had been proven wrong about the Bible time and again.⁴ They called attention to the brevity and superficiality of the experts' comments: "This 'inquiry,'" wrote Webb, "has been no inquiry at all in any real sense. . . . [It] presents merely a medley of opinions. . . . It furnishes absolutely no assistance to [the] reader. . . ."⁵ They noted that the judges approached their task in a thoroughly hostile state of mind.⁶ When an editorial in the Church newspaper pointed out in the most reserved and respectful language that there were indeed some rather obvious contradictions and discrepancies in the views of the experts, and that the Mormons might at least be permitted to ask for "a stay of final judgment," since (as B. H. Roberts expressed it) "these questions that depend on special scholarship are questions that require time and research . . . and the conclusions of the learned in such matters are not as unchangeable as they seem,"⁷ the *New York Times* exploded with indignation: ". . . the Deseret Evening News spent its entire editorial page reviling scholars and scholarship."⁸ One did not talk back to recognized scholars—it just wasn't done.

The *Deseret News* editorial in question pointed out that the Mormons had some years before already anticipated Bishop Spalding's investigations by making inquiries on their own among leading British Egyptologists, which "at least serves to show that we have not been lax, nor afraid to learn from whatever light the wisdom of the world might throw upon the illustrations of the Book of Abraham and their translation by the Prophet Joseph."⁹

ceeded most brilliantly.”

Two days earlier an editorial in the *Deseret News* made a clear statement of policy: “The Latter-day Saints court inquiry, such as this. They want to know the truth, and only the truth. There is no important issue that they are not glad to face, whether presented by friend or foe.”¹⁰ And in the discussion that followed, the Mormons proved their good faith and sincerity by printing in the pages of *The Improvement Era* the letters of Bishop Spalding and his supporters, without deletion and without comment, along with those of the Latter-day Saints defending Joseph Smith.

There was no such dialogue in the non-Mormon periodicals in which Dr. Spalding published, including his own Utah newspaper, *The Utah Survey*; in spite of his constant protests of impartiality and intellectual integrity, only his own and like opinions ever appeared there.¹¹

The Mormon writers, moreover, never claimed any such religious immunity as might have been conceded to Joseph Smith as a spiritual leader, but always insisted on arguing the case on its merits: “I allow the bishop all his claims to the dire results to ‘Mormonism’,” wrote B. H. Roberts, “if he can, to the point of demonstration, make his case good against Joseph Smith as a translator.”¹² Bishop Spalding’s scholarly band, on the other hand, most emphatically *did* claim immunity—to question them was to “revile” that noble thing called Scholarship, and that was the secret of their strength.

When Dr. S. A. B. Mercer, a hustling young clergyman who ran interference for the bishop throughout the game, summed up the case for the prosecution, his argument made a perfect circle: “The failure of the Mormon replies,” he wrote, “is explained by the fact that the unanimous opinion of the scholars is unassailable. In the judgment of the scholarly world, therefore, Joseph Smith stands condemned of self-deception or imposition.”¹³

Who said that the Mormon reply had “failed”? Mercer did, to be sure. Here we see the great convenience of permitting the attorney for the prosecution to act as judge. Dr. Mercer announces that the Mormon replies to him and his colleagues have failed—because he says so. And what he says must be so because his colleagues agree with him.

When the Mormons pointed out that there was anything but unanimous agreement among the colleagues, Mercer sternly overruled them, explaining that where any ordinary person might find the disagreements rather obvious, “to the expert there is here no discrepancy.”¹⁴ Only one had to be an Egyptologist to see it that way. That is why

when B. H. Roberts was pressing Dr. Mercer pretty hard, the latter overruled him too, with the observation that the source of the difficulties in the case of Mr. Roberts, “is to be found in the fact that the writer is a layman in things Egyptian.”¹⁵ What Mercer’s explanation amounts to, as R. C. Webb observes, is the argument “in effect, that scholars in his department can make no mistakes,”¹⁶ or, in Mercer’s own words, that their opinions are “unassailable.” How can one discuss an “unassailable” opinion? One can’t—that is just the point; the issue is closed; no debate is intended or possible.

In his final letter, Dr. Mercer divides the opposition into three classes: “First, intelligent and fair-minded Mormons,” namely, those who do not challenge the scholars in any way; “secondly biased Mormons (perhaps unconsciously),” that is, Mormons guilty of pro-Mormon leanings, including B. H. Roberts, John A. Widtsoe, John Henry Evans, and J. M. Sjodahl—in fact, all who have presumed to question the verdict of the experts. Fortunately for Mercer, all their remarks can be summarily stricken from the record, since they are “very ignorant in respect to the subject they pretend to criticise”—it is not for them under *any* circumstances to talk back; they are all out of order. Dr. Mercer’s third class is “biased and ignorant gentiles,” being any such as may be inclined to give ear to the Mormon replies.¹⁷

And so the doctors must be allowed to sit in judgment on their own case because no one else is qualified; and if they should happen to decide in favor of themselves, why, there is just nothing we can do about it, since their expertise is far beyond the reach of the layman, placing them in fact “at the intellectual summit of the universe” by the ancient professional mystery of “autodeification in the order of knowing.”¹⁸

This arrangement is basic to the prosperity of most of the learned professions. Long ago the Jesuits devised a special vocabulary and a special discipline of theology which, they announced, only one of their faith could really understand; for any outsider to risk criticism of anything they chose to propound in that recondite jargon could only be the sheerest folly, as Arnold Lunn reminded the great scientist J. B. S. Haldane when the latter ventured to point out certain weaknesses in his theology.¹⁹ But then the scientists have played the same game for all it is worth. Thus, when “the main objections [to the evolutionary hypothesis] were clearly stated in its very early days,” they were quickly overruled because “most of them came from people who were not trained biologists. . . . Their objections could be

"To this day no one has come to grips with the Pearl of Great Price"

countered summarily on the grounds of ignorance, despite the fact that Darwin's hypothesis appealed so largely to the evidence of common observation and experience."²⁰ Common observation and experience, no matter how clear and convincing, were no match for official credentials.

Even while Sir Gavin de Beer boasts that "the foundation principle of science is that it concerns itself exclusively with what can be demonstrated, and does not allow itself to be influenced by personal opinions or sayings of anybody. . . . The motto of the Royal Society of London is *Nullus in verba*: we take no man's word for anything,"²¹ he is guilty of seeking to overawe or at least impress us with the authority of men of "science" in general and of the Royal Society of London (all stand, please) in particular.

Just so, in the Spalding discussion "the prosecution rests its case on the reputations and standing of its witnesses. . . ." ²² "In compiling the pamphlet," wrote the bishop in his summing-up, "I made no claim to a knowledge of Egyptology. I merely wrote an introduction to the opinions of scholars. In a matter of this kind most of us must form our judgment from the opinion of competent experts."²³ Thus he echoes the opinion of his No. 1 expert, cited above, who gracefully returns the compliment, noting that after all, it was the good bishop's opinion that in the end would settle all disputes: "The advisers of the Bishop proved to his satisfaction" that glaring contradictions of the judges did not really exist, "that there were no such differences. The apparent discrepancies were proved not to be real." Thus Spalding's chief adviser declares that his advisers, by satisfying the bishop that all was well, had brought the issue to its final and satisfactory conclusion, binding all thinking men to accept and share his opinion.²⁴

Thus reassured, Bishop Spalding proceeded to demolish R. C. Webb: "We feel that we should be in a better position to judge the value of the opinions of Robert C. Webb, PhD . . . if we were told definitely who he is. . . . If Dr. Talmage . . . would inform us what the author's real name is, where he received his degree, and what academic position he holds, we should be better able to estimate the value of his opinions."²⁵ Here it is again: The bishop is not interested in Webb's arguments and evidence, but in his status and rank—considerations that are supposed to bear no weight whatever with honest searchers after truth—*Nullus in verba!* What on earth have a man's name, degree, academic position, and, of all things, opinions, to do with whether a thing is true or not?

In this case the answer is—everything. Dr. Mercer frankly admits that he and the other scholars "did not seem to take the matter very seriously," and devoted very little time to it indeed: ". . . the haste was justified in the minds of the scholars by the simplicity of the task. Even less time could be expected."²⁶

Elsewhere he explains the perfunctory treatment of the whole thing: "They probably felt as I did, that their time was too valuable to spend on such scientific work as that of Joseph Smith's guesses."²⁷ Whatever the reason, they never intended to do any real work, but depended entirely on their credentials to see the thing through.

A word from such great men should be enough to settle anything, but still we insist on appealing to the slogan of the Royal Society. Many eminent scientists, in fact, are today calling attention to the crippling effect of appeal to authority and position in science, a professional complacency that "may in fact be the closing of our eyes to as yet undiscovered factors which may remain undiscovered for many years if we believe that the answer has been already found."²⁸ Thus a great biologist reminds us that "it is important to combat the assumption" that we know what primitive conditions of life were like (every scientist knew that in 1912), since "as long as this is assumed, insufficient effort will be put into the attempt to find ways to obtain genuine evidence."²⁹

Now, part of the secret of the unusual productivity of the Egyptologists of 1912 was a buoyant adolescent confidence in their own newly found powers, which present-day scholars may envy, but which they can well do without—there is something decidedly sophomoric in their lofty pretensions to have plumbed the depths of the human past after having taken a few courses, read a few texts (bristling with question marks), and broken bread with the learned at a dig or two. Their inexpressible contempt for Joseph Smith as an ignorant interloper is a measure of their pride in their own achievement.

In 1912 the Egyptologist T. E. Peet took to task all laymen who "mistrust a process in which they see a critic assign half a verse to Source E and the other half to Source J." Time has more than vindicated the skeptical laymen, but in those days Dr. Peet laid it on the line: "Have these people followed the developments of modern philology and do they realize that the critics . . . are men whose whole lives are devoted to the study of such problems, and whose knowledge of Hebrew and of the Semitic languages in general is so great that the differences of style . . . are as patent

Coffins similar to these may have housed mummies bought by Joseph Smith.



to them as they would be in English to a layman?"³⁰ Professor Peet would have done well to harken to what Bishop Spalding's own star witness, Professor A. H. Sayce, had written some years before:

"How then is it possible for the European scholars of today to analyse an old Hebrew book into its component parts . . . ? Hebrew is a language that is very imperfectly known; it has long ceased to be spoken; only a fragment of its literature has come down to us, and that often in a corrupt state; and the meaning of many of the words which have survived, and even of the grammatical forms, is uncertain and disputed. In fact, it is just this fragmentary and imperfect knowledge of the language which has made the work and results of the higher critics possible. The 'critical' analysis of the Pentateuch is but a measure of our ignorance and the limitations of our knowledge. . . . With a fuller knowledge we would come to a recognition of the futility of the task."³¹

Subsequent discoveries have proven him quite right, but Sayce's early protest was a voice in the wilderness. Soon the higher critics were having it all their own way, and none ran more eagerly with them than Sayce himself. B. H. Roberts, a personal friend of Spalding's, admitted that the bishop held the whip handle: "I think the bishop is entitled to have it known by those reading these 'remarks' how eminent is the jury pronouncing in the case against the 'Mormon' Prophet. . . . One who can lay no claim to the learning of Egypt at first hand, . . . may well pause before such an array of Egyptologists. . . . In their presence it is becoming in me, and all others unschooled in ancient Egyptian lore, to speak with modesty and behave with becoming deference."³²

One may wonder how an admittedly unqualified party could pass on such recondite qualifications in others, but it is the credentials of the specialists that impress Brother Roberts, not their knowledge, which he is in no position to judge. Faced by a solid phalanx of PhD's, the Mormons were properly overawed; they had no David to go against these Goliaths, and for that they had only themselves to blame.

The Mormons Default—From the first the Latter-day Saints had good reason to expect the Pearl of Great Price to come in for some rough treatment. "Here, then," wrote Parley P. Pratt in 1842, "is another subject for the Gentile world to stumble at, and for which to persecute the Saints. . . ."³³ Within three years of that remark the world was firing the same scholarly blasts against the Facsimiles

and demolishing their claims with the same devastating finality as was to delight the intellectuals again in 1865, 1912, and today.

The figures in the Facsimiles, it was announced in 1845, were "familiar and now understood," and it served Joseph Smith right for "confidently defying inevitable exposure," now that "the Champollions of the Bibliotheque de Rei [sic] and the British Museum" had the subject well in hand. It was already apparent to the learned that "the whole thing is too gross to bear patiently, too painful to laugh at. . . ."³⁴ That should have settled the matter, but the Mormons were not convinced and would have done well in undertaking some study of Egyptian on their own.

Again and again Joseph Smith and Brigham Young had pointed the way for the Latter-day Saints to prepare themselves for just such eventualities, pleading with them to take heed to themselves and use their brains. Even during the grim days of December 1844, the leaders of the Church "advise[d] the Elders to get up schools, that all . . . might be taught in the branches of education, and prepare themselves, that the least might be fully competent, to correspond with the wise men of the world."³⁵ They were to meet the scholars of the world on their own grounds; but instead of that, human nature saw fit to expend its energies elsewhere: "There are hundreds in this community," said Brigham Young in 1860, "who are more eager to become rich in the perishable things of this world than to adorn their minds with the power of self-government, and with a knowledge of things as they were, as they are, and as they are to come,"³⁶ and he rebukes the Saints for being satisfied "to remain fixed with a very limited amount of knowledge, and, like a door upon its hinges, move to and fro from one year to another without any visible advancement or im-

provement, lusting after the grovelling things of this life which perish with the handling.”³⁷

Those Latter-day Saints who have gone on to higher studies have either pursued the physical and biological sciences or coveted bread-and-butter certificates that have rendered them all the more subservient to mere office and authority. To this day no one has engaged in the type of study necessary to come to grips with the Pearl of Great Price, though that great book openly invites such study: “If the world can find out these numbers, so let it be. Amen.”

Up to the present, all studies of the Pearl of Great Price without exception have been in the nature of auxiliary studies—compendiums, historical background, etc.—or preliminary surveys.³⁸ In 1879 George Reynolds noted that in spite of all provocation, “very little has ever been said by the Elders of the Church in advocacy of its claims as an inspired record,” and that while “outsiders have vigorously attacked it . . . styled its language ‘gibberish,’ and classed it among the ‘pious frauds’ . . . the people of God have said or written little in its defense. . . .”³⁹ His own book furnishes a clear demonstration of just why the Saints had never been able to get off the ground—they just didn’t have the knowledge.

The authors of a long procession of articles in the *Era* in 1912, 1913, 1914, and 1917 frankly admitted their ignorance, and pleaded that they had been caught by surprise. Their studies are nonetheless by far the best to appear to date; the books, articles, and master’s theses turned out since then have largely repeated what they had to say, with perhaps an item or two added to the bibliographies where it was felt necessary to justify a degree in the seven arts. Even the extensive labors of James R. Clark, valuable as they are, are all of an introductory nature, clearing the decks as it were for the real action to come.

Full-scale college and extension courses, graduate seminars, Churchwide lecture series, stately public symposiums, books, pamphlets, monographs, newsletters, and articles, all done up in fancy bindings usually adorned with reproductions of the Facsimiles from the Pearl of Great Price or with faked Egyptian symbols to intrigue and beguile the public, have all failed to get beyond the starting point of the race, which after all must be run on the long hard obstacle course of Egyptian grammar and epigraphy and not on the lecture platform. The Mormons, it seems, have gone all out for the gimmicks and mechanics of education, but have never evinced any real inclination to tackle the tough, basic questions of evidence raised by the Pearl of Great Price.

A new school of interpretation some years ago attempted to meet the challenge to and of the Pearl of Great Price by the face-saving thesis that the Book of Abraham was not written in Egyptian after all, but in “some Semitic language,” and hailed this shifting of the discussion to more

familiar grounds as putting “Book of Abraham investigation on a more sound and scholarly basis.”⁴⁰ But no studies were forthcoming on the new foundation save a few “primarily for the laymen . . . making no claim of being . . . learned or scientific.”⁴¹ How, the ingenious student may ask, can any study hope to be “sound and scholarly” without being at least a little learned and scientific? One should not enter the arena unless one is willing to meet more formidable opposition than the gullible student and tractable layman.

(To be continued)

FOOTNOTES

³⁷Franklin S. Spalding, *Joseph Smith, Jr., As a Translator* (Salt Lake City: The Arrow Press, 1912); reprinted by the National Council of the Protestant Episcopal Church (New York: Church Missions House, 1915); photomechanical reprint, Salt Lake City: Modern Microfilm Company, 1968.

³⁸Robert C. Webb (J. C. Homans), in *The Improvement Era*, Vol. 16 (1913), p. 1077.

³⁹S. A. B. Mercer, *The Utah Survey* (published monthly by the Social Service Commission of the Episcopal Church in Utah), Vol. 1 (September 1913), No. 1, p. 30.

⁴⁰e.g., an editorial in the *Deseret Evening News*, Dec. 17, 1912, p. 4, and J. M. Spalding in *The Improvement Era* (hereafter designated as *Era*), Vol. 16 (1913), p. 326. The high critics erred egregiously especially where Egypt was concerned: “Dr. Von Bohlen, the honored co-laborer with Gesenius and De Wette, gave long chapters to the easy task of proving from overwhelming classical testimony that the Bible blundered almost every time it mentions an Egyptian custom. According to this great scholar, the statement that the Egyptians built with brick in ancient times, used asses, cultivated the vine, and used costly materials in such constructions as the ark and the tabernacle, proved that the author of the Pentateuch was ‘an absolute stranger to Egypt.’” C. H. S. Davis, *Ancient Egypt in the Light of Modern Discoveries* (Meriden, Conn., 1892), p. 311.

⁴¹Robert C. Webb, in *Era*, Vol. 17 (1914), p. 313, commenting on an article in the *Survey* magazine of November 1913: “Webb notes, in the *Era*, Vol. 16, p. 435, that after the great promises made before its publication, Spalding’s book has turned out disappointingly thin and skimpy.”

⁴²N. L. Nelson, in the *Era*, Vol. 16, pp. 166, 167, “was more outspoken than the others: ‘. . . a jury of Gentiles, prejudiced, ill-tempered and mad with the pride of human learning.’”

⁴³H. Roberts, in *Deseret News*, Dec. 19, 1912, p. 11; cf. Junius F. Wells, *ibid.*, p. 4. The editorial to which the *Times* referred was of Dec. 17, 1912, p. 4.

⁴⁴The *New York Times Magazine*, Part 5, Sunday, Dec. 29, 1912.

⁴⁵J. F. Wells, in *Deseret News*, Dec. 19, 1912, p. 4.

⁴⁶*Deseret News*, Dec. 17, 1912, p. 4.

⁴⁷Bishop Spalding’s attacks in *The Spirit of the Mission*, October 1912, are cited by R. C. Webb in the *Era*, Vol. 17, pp. 565ff.; S. A. B. Mercer’s long attack in Spalding’s own paper, *The Utah Survey*, Vol. 1 (Sept. 1913), p. 346, has been reprinted photomechanically along with the Spalding book, Salt Lake City: Modern Microfilm Co., 1965.

⁴⁸H. Roberts, *Era*, Vol. 16, p. 310.

⁴⁹Samuel A. B. Mercer, *Utah Survey*, Vol. 1, p. 36.

⁵⁰*ibid.*, pp. 17-18.

⁵¹*ibid.*, p. 23.

⁵²Robert C. Webb, *Era*, Vol. 17, p. 316; “In the Spalding literature the public has been thoroughly indoctrinated on the sufficiency of scholarly opinions, which, as we read, are ‘always accepted without question unless there is grave reason to doubt.’” Italics added.

⁵³Merced, *The Utah Survey*, Vol. 1 (1913), pp. 12-13.

⁵⁴G. R. Deichert, in *International Philosophical Quarterly*, Vol. 5 (1965), pp. 32.

⁵⁵Arnold Lunn, *Science and the Supernatural: A Correspondence Between Arnold Lunn and J. B. S. Haldane* (New York, 1935), and *The Flight from Reason* (New York: Dial Press, 1931). Cf. also Lunn, *ibid.*, p. 179.

⁵⁶R. Good, *The Listener*, May 7, 1959, p. 787.

⁵⁷Sir Gavin de Beer, *The Listener*, July 3, 1958.

⁵⁸Robert C. Webb, *Era*, Vol. 16, p. 435.

⁵⁹S. Spalding, *Utah Survey*, Vol. 1, p. 3.

⁶⁰Merced, op. cit., Vol. 1, p. 30.

⁶¹Spalding, loc. cit.

⁶²Merced, op. cit., pp. 7, 30.

⁶³Samuel A. B. Mercer, *Era*, Vol. 15, p. 613.

⁶⁴G. A. Kerkut, *Implications of Evolution* (Oxford, New York: Pergamon Press), p. 185.

⁶⁵N. Pirie, in *Annals of the New York Academy of Sciences*, 1929, p. 373.

⁶⁶T. E. Peet, *Egypt and the Old Testament* (Liverpool: University Press, 1922), p. 30.

⁶⁷A. H. Sayce, *Monuments, Facts and Higher Critical Fancies* (4th ed., London, 1910), p. 19. The first edition was 1894.

⁶⁸H. Roberts, *Era*, Vol. 16, pp. 310-11.

⁶⁹Parley P. Pratt, *The Millennium Star*, Vol. 3 (1842), p. 47.

⁷⁰Spalding in *Warfare Signal*, Sept. 19, 1945, p. 2.

⁷¹Brigham Young History, Dec. 15, 1844 (ms. in the Church Historian’s Office, Salt Lake City).

⁷²Brigham Young, *Journal of Discourses*, Vol. 8 (1860), p. 9.

⁷³*ibid.*, Vol. 10 (1863), p. 266.

⁷⁴This will become immediately clear to one inspecting James R. Clark’s *Pearl of Great Price Bibliography* (Provo: BYU Extension Publications, 1965), every single item of which deals only incidentally and peripherally with the basic issues of authenticity raised by the Facsimiles.

⁷⁵George Reynolds, *The Book of Abraham* (Salt Lake City: Deseret News Publishing Co., 1879), p. 1.

⁷⁶Charles E. Haggerty, *A Study of the Book of Abraham* (BYU Thesis, 1946), pp. 83-84.

⁷⁷*ibid.*, p. 82.

Meeting the Needs of a Growing Church

Elder Harold B. Lee

Of the Council of the Twelve

● I suppose that I would speak the mind of all of us when we would say to President McKay that the greeting that he gave us at the commencement of the conference yesterday was probably one of the most uplifting things that will be said during the entire conference. Where the President is, there is strength, and to know that he is with us and is presiding is a strength to the entire Church.

I wonder if I might be pardoned for a little personal reference tonight. I am mindful of the fact that it has been a whole year since I stood before a general conference in this pulpit. During the last six-month period I have gone through some painful experiences that kept me from being in the conference, and I was aware that my life could have been terminated at that time. I became conscious then, through the ministrations of wonderful doctors, skilled nurses, and most of all the love and prayers and faith of my family and the members of the Church, that my ministry had been continued for a longer period here. And so with joy and thanksgiving in my heart tonight, I return to my ministry with a pledge that my life and my energies will be devoted to this glorious service that has been and will be my whole life.

I am aware that I have had to submit to some tests, some severe tests, before the Lord, I suppose to prove me to see if I would be willing to submit to all things whatsoever the Lord sees fit to inflict upon me, even as a little child does submit to its father.

We were touched by Brother Hinckley's impressive talk this afternoon in which he told about the couple who had been sealed just prior to the husband's leaving for battle in Vietnam, and they said to each other, "I am yours, and you are mine forever."

On two sacred occasions I too had to stand by and bear my witness, "You are mine, and I am yours forever."

God grant that I will not fail my Heavenly Father nor you, my beloved brethren of the priesthood of God.

President McKay has asked me to talk to the priesthood of the Church tonight on correlation. My prayer is, President McKay, that I may discharge this assignment as you would have desired me to do; and so with that assignment, and if I might have interest in your faith and prayers tonight, I will attempt to say what I should say of the great movement known as the Correlation Program, which was launched by the First Presidency in a letter seven years ago to the general priesthood committee. I shall read from that letter:

"We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of other Committees of the General Authorities for the instruction of the Priesthood of the Church.

"We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary organizations so moving. We questioned whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church. . . .

"We think that the contemplated study by the Committee now set up should have the foregoing matters in mind. We feel assured that if the

whole Church curricula were viewed from the vantage point of what we might term the total purpose of each and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the cooperative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill, and knowledge of our various Auxiliary Organizations and Priesthood Committees.

"This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report.

"Faithfully your brethren,

David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle

The First Presidency"

In that same letter they called attention to the fact that the membership of the Church might be divided into three groups: the children's group, under 12 years of age; the youth group, from 12 to the 20's; and the adults, from the youth group on through life.

That is what set us to a study of this whole plan that we now speak of as correlation. In our study we came across another prophetic statement that has been read before, but I read it now as a part of this presentation in order to tie the matter all together.

At the April conference in 1906, President Joseph F. Smith made this statement:

"We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and he

Address given at the general priesthood meeting September 30, 1967.

has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfil their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world." (*Conference Report*, April 1906, p. 3.)

An organization was set up under the direction of the First Presidency following that assignment seven years ago, and seven members of the Twelve and the Presiding Bishop were named as the Correlation Executive Committee. It should be understood when we say executive committee that the Correlation Committee in total includes the First Presidency and the Council of the Twelve Apostles. We then considered ourselves a task committee to bring all our work to that body whom we represented for final approval.

Three correlation committees were set up: the children's correlation committee; the youth correlation committee; and the adult correlation committee, with aides or editorial boards for curriculum study and lessons for family home teaching. Also appointed were managing directors for four phases of priesthood activity: home teaching, missionary, welfare, and genealogy. These directors were three Assistants to the Twelve and one of the presidents of the First Council of the Seventy, with one of the members of the executive committee as the chairman of the group working with these managing directors.

We then called to our aid professionally trained men to be our general secretaries. These men, trained in educational work, preferred not to be paid employees. They asked to make this contribution to the Church on their own time and without cost, and to continue their teaching roles at the universities where they were employed. There are also others of our secretarial staff whose work relates to correlation.

We therefore have set ourselves, under the direction of and with the help of these aides, to the monumental task of correlating all the curricula in all Church organizations, and to a continuing study of correlation problems for action of the First Presidency and the Twelve. This organization has been in effect for these seven years.

Some developments have been outwardly observed by the membership of the Church. I call these to your

attention so that you will have them in mind.

The first step that was made was to place the priesthood in the place where the Lord had placed it: to watch over the Church.

In the Doctrine and Covenants, Section 20, the Lord said:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

This, you will note by careful reading of this great revelation in its entirety, was to apply to the whole priesthood of the Church.

The name of home teaching was given to this movement, to distinguish it from ward teaching. When this was discussed with President McKay, some suggested we should call them watchmen—"priesthood watchmen"—but the President wisely counseled that we had better not let the membership of the Church think of the priesthood as detectives, that it would be better to call them the priesthood home teachers.

The genealogical representatives called our attention to the fact that home teachers was the title they gave to their genealogical workers in the wards. The President then advised that these genealogical workers be called family teachers, a name that is more descriptive of the work of genealogical visitors to the homes in each ward.

Home teaching, in essence, means that we consider separately each individual member of the family who constitutes the entire home personnel. Home teaching, as distinguished from ward teaching, is to help the parents with home problems in their efforts to teach their families the fundamentals of parental responsibility, as contrasted with merely bringing a message, a gospel message, to the entire family. Quorum leaders were given the responsibility of selecting, training, and supervising quorum members in visiting with and teaching assigned families of their own quorum members.

Presidents or group leaders of each Melchizedek Priesthood quorum and general secretaries of Aaronic Priesthood—Adult and Youth were then brought together in what were called "priesthood executive committees." Once a week this committee, bringing together representatives of every priesthood group, has been meeting with the bishopric, and there have been corre-

lated and discussed all problems pertaining to the priesthood. Here is a teaching opportunity for the bishop to train the leaders of each priesthood group in his ward.

Greater emphasis on the teaching of the children in the home by the parents was brought forth in what we call the family home evening program. This was not new. Fifty years ago it was given emphasis; and as we went back into history, we found that in the last epistle written to the Church by President Brigham Young and his counselors, it was urged that parents bring their children together and teach them the gospel in the home frequently. So family home evening has been urged ever since the Church was established in this dispensation. Six hundred and fifty thousand family home evening manuals with lessons for each week have been prepared and placed in the hands of every parent throughout the Church. Each year's theme of the home evening lessons has been correlated with the Melchizedek Priesthood and the Relief Society lessons, and this year the Sunday School general board has instituted a special class each week for parents to aid in their weekly family home evening and to help prepare the parents to be better teachers of their children.

Plans were laid early in this dispensation to meet the challenge of anticipated growth as indicated by the scriptures and by prophetic utterances of presidents of the Church. President McKay gave us the key to our search for what we should do in these matters. In discussing a matter pertaining to the missions, he said this: "Now in changing our policy here, let us keep as near as we can to the revelations of the Lord, and we will never be wrong if we do that." That sounds like good logic, doesn't it?

That injunction from the President took us into a study of all that the Lord has said about the place of the priesthood and how it should operate in the kingdom. We found what the Lord said about the work of the Twelve:

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles, and secondly unto the Jews." (D&C 107:33.)

About the Seventy the Lord said: "It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the

Sacramento meeting attendance rose from 21% in 1921 to 36% in 1965—but

gospel, instead of any others." (D&C 107:38.)

I think you will see in what has gone forward in the last few years that now as never before in our recollection, the seventies have been given a major role in the missionary work of the Church. Perhaps the door has opened as widely as it has ever been for the work of the seventies, and we thank the Lord for the work of our leaders in the seventies quorums.

Now to support what the First Presidency's message has already said about others who would be called as leaders: "Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church." (D&C 107:98.)

That would allow, besides those mentioned, a place for the Assistants to the Twelve.

Then we found another scripture that had significance. It has always been there, but we had never read this scripture as we saw it now. The Lord said in the 84th section of the Doctrine and Covenants (this is to the Twelve):

"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

"And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends." (D&C 84:62-63.)

Where we couldn't go, then, the Lord has said, "Send," that the testimony, your testimony, might by those you send be brought to every creature throughout the world.

Soon after the death of President Young, President John Taylor and the Twelve took over the presiding authority of the Church for approximately three years before President Taylor was sustained as the President of the Church. In a message to the Church at that time, two or three things were said to which I would like to call your attention:

"The keys of the kingdom are still right here with the Church . . . the holy Priesthood and Apostleship, which He restored to the earth, still remain to guide and govern, and to administer ordinances to the Church which He has established. Our beloved brother Brigham Young has gone from us to join the Prophet Joseph and the host of the holy and the pure who are be-

hind the veil; but we do not therefore lose the benefit of his labors. He is now in a position to do more for that work which he loved so well, and for which he labored so ardently, than he could possibly do in the flesh; and that work will roll onward with increased power and accelerated speed." (*Messages of the First Presidency*, Vol. 2, p. 299.)

And then they quoted from the Prophet Joseph Smith's instructions the following:

"The Twelve are not subject to any other than the First Presidency, viz: myself, Sidney Rigdon, and Frederick G. Williams, who are now my counselors (and where I am not there is no First Presidency over the Twelve)."

After the death of the Prophet Joseph, President Young, in speaking to the Saints, said: ". . . Here are the Twelve, appointed by the finger of God, who hold the keys of the Priesthood, and the authority to set in order and regulate the Church in all the world." (*Ibid.*)

Then there followed a statement which indicated that there was some tendency to look back to the previous administration and think what the Prophet Joseph might have done had he been there. President Brigham Young and his counselors wrote this in their closing epistle to the Church:

"Here is Elder Amasa Lyman and elder Sidney Rigdon; they were counsellors in the first presidency, and they are counsellors to the Twelve still; if they keep their places; but if either wishes to act as 'spokesman' for the prophet Joseph, he must go behind the veil where Joseph is." (*Times and Seasons*, Vol. 5, p. 638.)

Now that was a rather interesting observation.

May I now say this: Those keys of the kingdom are still here with the Church today. As President Taylor declared, ". . . the holy Priesthood and Apostleship, which He restored to the earth, still remain to guide and govern, and to administer ordinances to the Church which He has established." President David O. McKay is the one man today who holds those keys, as did the Prophet Joseph Smith, as did President Brigham Young, as did Pres-

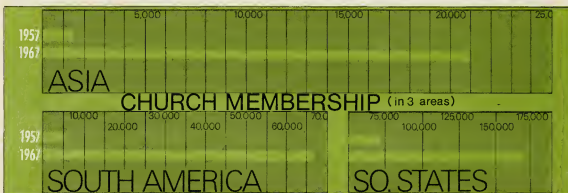
ident John Taylor, and so on down to President McKay, who presides today.

Then President John Taylor added this final statement, which indicates something in which you will be interested:

"That there may be a correct understanding among all the Stakes of Zion respecting the time for holding the quarterly Conferences in the different Stakes, and the Presidents be enabled to make preparations therefor, we have deemed it best to make the following appointments for the conferences during the next half year. [This was in 1877.] It will be seen that in most instances they will be held in two stakes upon the same days. This is unavoidable, in consequence of the great number of stakes." (*Messages of the First Presidency*, Vol. 2, p. 301.)

And then I counted the "great" number of stakes: Salt Lake, Davis and Utah, Weber and Juab, Tooele and Box Elder, Wasatch and Cache, Summit and Bear Lake, Morgan and Sanpete, Sevier and Millard, Panguitch and Beaver, Kanab and Iron [Parowan], and St. George—20 stakes, a great number of stakes. There were nine missions—nine organized missions—at that time. Well, as we think about that now, and as they closed that epistle after making that profound statement about the great number of stakes, the Twelve then added:

"And now, brethren and sisters, we exhort you to arouse yourselves and seek unto the Lord in fervent faith and prayer. We know that our Father in heaven is a God of Revelation. He is ready and willing to pour out his blessings and gifts upon those who seek unto Him for them. We need them as individuals and as a people to qualify us for the duties which devolve upon us. We should remember and carry into practical effect the counsels and instructions we have so liberally received from our departed President. He has gone from us; but the flock is not left without a shepherd. Latter-day Saints should so live that they will know the voice of the True Shepherd, and not be deceived by pretenders. . . . The Latter-day Saint who does not live



we appear to have hit a plateau.

so as to have the revelations of Jesus constantly with him, stands in great danger of being deceived and falling away. . . . All the signs which the Lord promised to send in the last days are making their appearance. They show that the day of the Lord is near. A great work has to be done, and there is but little time in which to accomplish it; great diligence is, therefore, required. . . . Let us not slacken our diligence, or give way to doubt, unbelief or hardness of heart; but be strong in the Lord, and cry unto Him unceasingly to give us the power to build up His Zion on the earth, and to help establish a reign of righteousness, peace, and truth." (*Messages of the First Presidency*, Vol. 2, pp. 302-303.)

And so ended that remarkable epistle to the Church.

Now to point up our challenge of the present growth and to prepare for the fulfillment of the hastening of the Lord's work, which he promised he would do in his own time: If one were to paint a picture in broad strokes of just a few features of the future, here are some things that will challenge the Church in the years that lie ahead:

When I came into the Council of the Twelve we had 35 missions. I helped to organize, along with President Joseph Fielding Smith, the 138th stake. We now have 443 stakes.

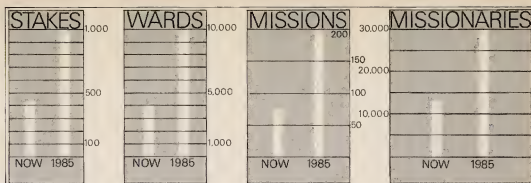
During the 70 years from 1830 to 1900, the Church grew by 258,000 members. Today, a quarter of a million expansion in membership takes not 70 years, but in only two or three years, we expand by a quarter of a million.

Our Church membership is increasing at about three times the growth rate of the population of the United States. But, just as significantly, the regional distribution of Church membership is also following some clear trends that we must recognize, not only intellectually, but also administratively.

In 1910, Utah and Idaho contained approximately 75 percent of all Church membership. Today, only 40 percent of the Church's members live in these two states. Utah once held two-thirds of all members. Today, even though the number of members in Utah has now risen from 224,000 in 1910 to 714,000, only one-third of all members now live in Utah. Brazil now has 23,000 Latter-day Saints; Australia, 21,000; and Mexico, 50,000.

During the last ten years, membership in the southern states has risen from 72,000 to 170,000; in South America from 6,000 to 67,000; and in Asia from 1,500 to 21,000.

We have no choice but to think regionally.



Research has been done by the department of statistics at the Brigham Young University by Dr. Howard Nielsen, and he estimates the Church membership by 1985, just 17 years from now, will total from 5,700,000 to 7,700,000, depending on the rate of conversions.

By the year 2000 A. D., which means that our children now eight years of age will then be 41 years old, we could have a total membership of over ten million people. Though this may sound very distant to some of us, it is the year, I repeat, when these eight-year-olds will become 41, if you get that clearly.

In 1985 there will be more than one million members in Utah, but they will represent only 21 percent of all Church membership. California will have almost a million members by then, and the southern states one-half million. Canada will host 160,000 members, with more than 200,000 in the British Isles, and over one-quarter million in Central and South America.

Today, there are approximately 443 stakes and nearly 4,000 wards and branches. By 1985, depending on our effectiveness and external events, we should have 1,000 stakes and nearly 10,000 wards.

In the calendar year 1985, about 200 new stake presidents will be appointed to new or existing stakes, and General Authorities will need to direct five stake reorganizations each week. The brethren will then need to clear between 50 and 60 names for the office of bishop each week.

Well, you begin to see something about the growth, and so we could go on with auxiliary organizations.

Now just a word about the missions: It is estimated that in the missions within that 17-year period, in contrast to 77 or 78 missions we have today, we could have as many as 185 missions by then, with probably as many as 30,000 missionaries instead of our 13,000 as of today.

Perhaps this is enough, then, to indicate the great challenge that demands an extended authoritative supervisory ministry.

When the first five Assistants to the

Twelve were called in 1941, the Presidency said: "The rapid growth of the Church in recent times, the constantly increasing establishment of wards and stakes, . . . all have built up an apostolic service of the greatest magnitude. The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help." (*The Improvement Era*, May 1941, p. 269.)

That was said when we had 137 stakes. Now, when we have 443 stakes and twice as many missions, you begin to see what we are talking about. All of this is sobering to think about, even superficially. It is awesome to contemplate, at any length. How can we best provide the necessary leadership with enough worthy, able leaders in the right places at the right time? How can we best finance a kingdom of this scope and dimension? How can we best absorb, fellowship, and teach this many souls?

While sacrament meeting attendance rose from 21 percent in 1921 to 36 percent in 1965, we appear to have hit a plateau. We are not advancing from that 36 percent. Effective preaching of the gospel and showing how it relates directly to the lives of people today are partial but needed answers to this challenge.

Now the plan that has been announced is for the appointment of Regional Representatives of the Twelve. Many of you heard the announcement by the First Presidency yesterday. This was the official announcement:

"As many of you will remember, in 1941, it became necessary for the First Presidency and the Twelve to provide for additional brethren to help with the work of overseeing and setting in order an ever-growing, world-wide Church. Thus in the General Conference of April, 1941, Assistants to the Twelve were named and sustained, 'to be increased or otherwise from time to time as the necessity or carrying on the Lord's work seems to dictate.'"

"Since then the world-wide demands of the Church have increased in ever greater degree, and it is felt by the

First Presidency and the Twelve that a further provision for guidance and direction is now needed.

"What, therefore, is now proposed is the calling of as many brethren as may be necessary, to be known as Regional Representatives of the Twelve, each, as assigned, to be responsible in some aspects of the work to carry counsel to and to conduct instructional meetings in groups of stakes or regions as may be designated from time to time.

"These Regional Representatives of the Twelve will not be 'General' Authorities, as such, but will serve somewhat as do stake presidents, giving full Church service for greater or lesser periods of service as circumstances may suggest.

"Fuller details will be in evidence as this plan proceeds under the guidance of the First Presidency and the Twelve."

During these last few years, we have had in preparation for this regional expansion 114 priesthood committee members representing the four phases of priesthood work previously referred to. They have rendered a great and monumental service and will do so to the end of 1967, after which they will be released by the First Presidency. When their present service is concluded, we hope to show our appreciation to them in some more appropriate manner. And, parenthetically, I might say, I would think that presidents in stakes where these well-trained committee members reside would be something less than alert if they did not move after January 1 to bring these brethren into some of their local priesthood structures, in order to take advantage of the great experience these brethren have had throughout the Church.

Most all of these who are called now to be Regional Representatives of the Twelve have served in stake presidencies or as mission presidents or both. Fifteen of them are now serving as stake presidents and will be released before the end of this year.

Areas of the Church, where clusters of stakes will be brought together, will be assigned to the 69 Regional Representatives of the Twelve; and so far as possible, these men are being assigned to areas as near to their homes as possible. Forty-four Regional Representatives will live within their assigned areas. Twenty-five will be assigned outside their own areas, but about 12 of them convenient to their homes. Eleven will be in distant areas and nine outside of continental United States, particularly those countries that need men with special language apti-

tudes to teach effectively the leaders in these foreign language stakes.

One of the reasons we have released a number of priesthood committee members is because we are trying to find men within the regions, so far as it is practicable so to do, to regionalize as far as is possible close to their homes.

With this in mind, perhaps we should say just a word about the role of Regional Representatives. For two days this past week, we have had eight hours each day with our Regional Representatives of the Twelve together with the General Authorities and the heads of our auxiliary organizations, in an intensive instructional period, highlighted by a devotional in the temple under the direction of the First Presidency.

This, then, will be the program that will go into effect.

Last night after two hours of meeting with all the stake presidents of the Church and these Regional Representatives, each representative received his assignment to a given area and went thereafter to an office in the Church Office Building where he met, for the first time, the stake presidents who will work under his supervision, and to become acquainted and there to establish a relationship that, we hope, will grow strong and very precious throughout the years.

As the Church has grown, we have felt somewhat guilty. I called attention last night to the fact that last Sunday I was in Dallas, Texas, where we organized a new stake, the Fort Worth Stake. We took all the time between the two sessions to set new officers apart. We then went into the second session, after which, as we rushed to catch a plane to come home, I said to the stake president, "The Lord bless you, President Kelly. I will see you at general conference." I had a guilty feeling that I didn't take the time, didn't have the time, to sit down and do an adequate job of teaching and training those new officers.

So, in the stake quarterly conferences hereafter, or beginning in 1968, the General Authorities will be the only official visitors to attend stake conferences except in those single stakes that are not aligned with regions. In those stakes the Regional Representative of the Twelve will go on the conference dates when no General Authority is to be in attendance; and with the auxiliary representatives, they will hold a regional meeting similar to that which will be held in all the regions semi-annually throughout the Church and remain over for the stake conference.

The General Authorities will go to

stake quarterly conferences on Saturday afternoon, and there we will have a leadership training session in the afternoon with the stake presidency, the high council, and the bishops; with all the priesthood leaders in the evening; and on Sunday morning, with the stake presidency. And then we are endeavoring to get all the families to come to conference. In order to provide a place for the small children, we are suggesting that in every stake the stake superintendency of Sunday School arrange for a Junior Sunday School, perhaps in a separate building, if one can be found nearby, or in another area of the stake conference center; and there, with a suggested program that we will give, the children will be taken care of during that two-hour period, which will perhaps be broken down into short periods, with some diversion for the children.

Now, beginning in 1968, there will be only one general session of conference in each stake; in the afternoon, when the General Authority is in attendance, we will take time to give instruction that we haven't had time to give, as I have illustrated in the case of the Fort Worth Stake leaders at Dallas this past week.

As we read the revelations we found something significant about stake conferences, as the Lord designed them. Let me read what the Lord said, as recorded in Section 20 of the Doctrine and Covenants, about stake conferences:

"The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint. . . .

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church." (D&C 20:61, 81.)

That was a stake conference. If we understand that instruction correctly, we should understand that the prime purpose of a stake conference was to instruct the leaders of the stakes; and that is what we are now intending to do, more than we have done in the past.

It will be expected that every ward in the stake will return home and have a sacrament meeting in the evening, where the greater number of the membership of the Church will be brought into some worshiping assembly on the day of a stake quarterly conference.

Now, we have had excellent conferences in the stakes, but we find we have had good attendance in the morning, while many have stayed away

from the afternoon session. That is happening not in one stake but in many stakes. Now, in order to see that there is a place in every stake for every member to attend, we are asking that there be a sacrament meeting in every ward in every stake on the day of stake conference.

At the conferences where no General Authority is in attendance, we are asking our stake presidents not to have an imported speaker to take the place of a General Authority, or to expect their Regional Representative to come. He will only go there as he may indicate he would desire for some special purpose or may be assigned by the First Presidency or the Twelve. This will be the opportunity for the stake president with his staff, meaning his auxiliary and priesthood leaders, to instruct his people as the leaders have been instructed in their previous regional meetings. And so our quarterly conferences will be more intensive training in leadership by General Authorities, and we are now trying to gear ourselves to do a better job than we have been doing in the past.

We will have in addition some specialists or, as we will now call them, priesthood aides, in genealogy, welfare, missionary and home teaching, who may be brought into service as necessary to meet the needs of our Regional Representatives or individual stakes needing specialized attention.

Now then, I conclude with just one or two observations. Again and again has been repeated the statement that the home is the basis of a righteous life. With new and badly needed emphasis on the "how," we must not lose sight of the "why" we are so engaged. The priesthood programs operate in support of the home; the auxiliary programs render valuable assistance. Wise regional leadership can help us to do our share in attaining God's overarching purpose, "to bring to pass the immortality and eternal life of man." (Moses 1:39.) Both the revelations of God and the learning of men tell us how crucial the home is in shaping the individual's total life experience. You must have been impressed that running through all that has been said in this conference has been the urgency of impressing the importance of better teaching and greater parental responsibility in the home. Much of what we do organizationally, then, is scaffolding, as we seek to build the individual, and we must not mistake the scaffolding for the soul.

Now may I just say this: I was with one of the brethren who formerly presided over the Swedish Mission. He

told me about being on a ship that was going out among the various islands into the open sea. As the ship was being steered near one particularly unimpressive island, he wondered why it wasn't steered past another island. Finally he noticed ahead what appeared to be broomsticks sticking up; these sticks were attached to buoys, to guide the ship through safe channels. Engineers had discovered the safe places.

God's engineers have charted the course ahead of us. Now our critics (and we expect we will have some; usually they are those without knowledge or with little or no vision) will wonder why we didn't take some other course to meet the problem. This reminds me of the saying: "A man is usually down on what he ain't up on." We suppose we will have more and more of that.

The Lord's chosen leaders have signaled us now to move forward. When Moses went to lead the children of Israel out into the desert, it was not the Moses who had fled for his life; it was not the Moses who had climbed the mount with fear; but it was the Moses endowed by the power of Almighty God. When he lifted his staff and signaled, the whole company moved forward. We must not lose ourselves in the mechanics of leadership and neglect the spiritual. "... if your eye be single to my glory," the Lord said, "your whole body shall be filled with light, and there shall be no darkness in you..." (D&C 88:67.)

Evidence of improved leadership will bring more consistent study of the scriptures, greater concern of the holders of the priesthood in watching over the Church, more devotion to family duties, more of our young people married worthily in the temple, greater faith and righteous exercise of the priesthood, and so on.

The Prophet Joseph Smith said as he wrote from Liberty Jail:

"Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

"You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

"Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed." (D&C 123:15-17.)

To which I bear humble testimony, in the name of the Lord Jesus Christ. Amen.

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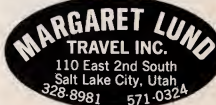
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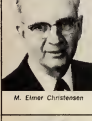




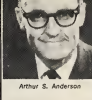
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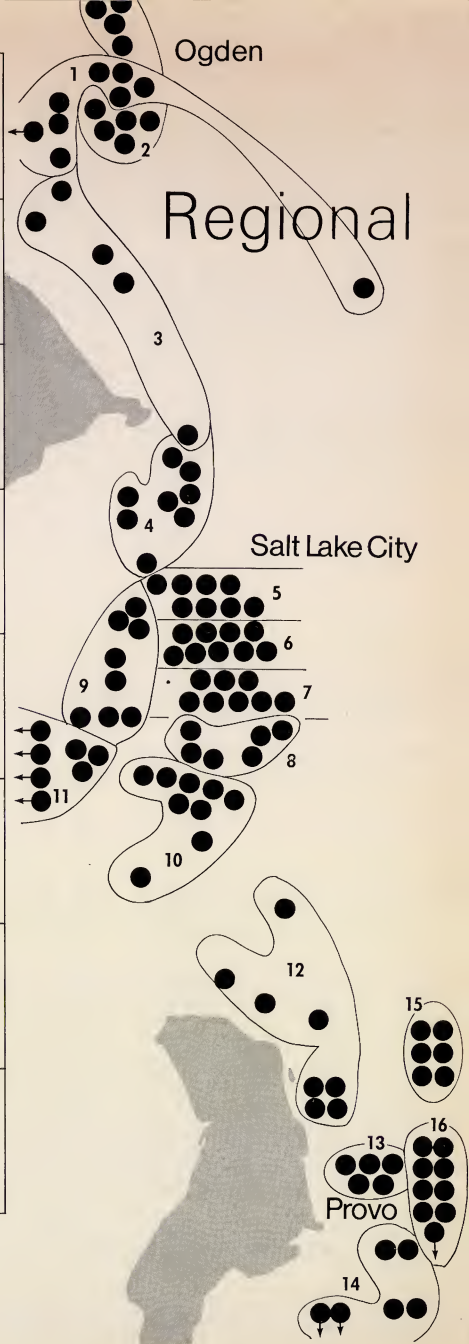
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|  <p>1 Heber J. Helmer, Jr., of North Ogden, Utah; Ogden and Roy (Utah) regions. Was on Priesthood Home Teaching Committee; insurance agent; born Sept. 14, 1909, Ogden, Utah; married Nethe Morgan; three children. East Ogden Mt. Dellen North Weber Ogden Sunset</p> |  <p>9 Harold M. Wright of Salt Lake City. Granger and Pioneer (Utah) regions. Was president of Hildale Stake; insurance agent; born Feb. 13, 1908, Pleasant Grove, Utah; married Genevieve Fugal; six children. Granger Granger North Taylorville Taylorville West Cannon Pioneer North Jordan Temple View</p> |
|  <p>2 Wilford M. Burton of Salt Lake City, Ben Lomond and Weber regions. Was on Sunday School general board; attorney; born Feb. 5, 1910, Salt Lake City; married Dorothy A. Boud; three children. Ben Lomond Ben Lomond So. East West Lorin Farr Rivendale South Ogden Washington Terrace Weber Heights</p> |  <p>10 Rex C. Reeve of Salt Lake City. Jordan and Midvale (Utah) regions. Was president of Valley View Stake; purchasing agent; born Nov. 23, 1914, Hinckley, Utah; married Phyllis Mae Nielsen; seven children. Mt. Jordan Sandy Sandy East Riverton West Jordan Butler Butler West East Jordan Midvale</p> |
|  <p>3 Henry A. Matsis of Roy, Utah, Kaysville (Utah) Region. Was president, Roy Stake; angrier; born June 19, 1905, Tuleville, Colo.; married Mae Price; five children. Clearfield Down Kaysville Layton North Davis</p> |  <p>11 Allen M. Swan of Salt Lake City, Ogden and Tooele (Utah) regions. Was on Priesthood Missionary Committee; attorney; born Oct. 27, 1927, Tooele, Utah; married Veria Mae Johnson; four children. Huntsville Keams Keams North Oquirrh Oquirrh East Grantsville North Tooele Tooele</p> |
|  <p>4 L. Brent Gastes of Salt Lake City Bountiful and Rose Park regions. Was on Priesthood Home Teaching Committee; administrator of LDS Hospital; born Feb. 2, 1922, Salt Lake City; married Helen Lee; six children. Bountiful Bountiful East Bountiful North Bountiful South Rivendale Rose Park Rose Park North South Oquirrh</p> |  <p>12 Phil D. Jensen of American Fork, Utah, American Fork and Ottem (Utah) regions. Was on Priesthood Welfare Committee; insurance agent; born Feb. 27, 1918, Logan, Utah; married Ruth Hazen; six children. American Fork Alpine Orem Lah Timpangog Orem West Shannon West Sharon</p> |
|  <p>5 Raymond J. Pace of North, Bountiful, Utah, Bonneville and Salt Lake regions. Was on Priesthood Missionary Committee; retail sales supervisor; born Jan. 4, 1913, Hopeville, Utah; married Virginia E. Judd; four children. Bonneville Liberty Monument Park Park Emigration Lynn Salt Lake University West</p> |  <p>13 J. Elliot Cameron of Provo, Utah, Provo Region. Was bishop of BYU Gen. Ward; dean of students, BYU; born Feb. 9, 1923, Panguitch, Utah; married Elda Maxine Petty; four children. East Provo West Utah Provo</p> |
|  <p>6 M. Elmer Christensen of Salt Lake City. Granite and Sugar House regions. Was on Priesthood Home Teaching Committee; Utah State chemist; born Sept. 13, 1902, Manassas, Colo.; married Melba Morgan; four children. Granite Highland Parleys South Salt Lake Hillside Monument Park West Sugar House Wells</p> |  <p>14 Stanford G. Smith of Bountiful, Utah, Spanish Fork (Utah) Region. Was president of Bountiful Stake; department store buyer; born Sept. 24, 1912, Farmington, Utah; married Mary Ellen Stoddard; seven children. Kohls Santiago-Tintic Nebro Spanish Fork Springville</p> |
|  <p>7 Harold R. Boyer of Salt Lake City, Mill Creek and Wilford regions. Was on Priesthood Home Teaching Committee; attorney; born Dec. 11, 1906, Salt Lake City; married Marian Louise Richards; five children. Cedar Mill Creek Valley View Wilford Canyon Rim East Mill Creek Valley View Wilford</p> |  <p>15 Wilford W. Kirtson, Jr., of Salt Lake City, Idaho Student and North Utah Student regions. Was president of University Stake; Church legal counsel; born April 16, 1922, Salt Lake City; married Arlene Tadie Sonntag; five children. Idaho State University North Utah University I University II</p> |
|  <p>8 Carl W. Buehner of Salt Lake City, Cottonwood Region. Was executive general superintendent of YMAA; president of a building stone company; born Dec. 27, 1898, Stuttgart, Germany; married Lucile Thurman; four children. Cottonwood Holladay Murray Murray South Olympic South Cottonwood</p> |  <p>16 Arthur S. Anderson of Salt Lake City, South Utah Student Region. Was on Priesthood Home Teaching Committee; vice president of advertising firm; born Jan. 17, 1923, Boise, Idaho; married Janice V. Jacobson; seven children. BYU stakes (8) College of South- ern Utah</p> |



Representatives

Wyoming

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Idaho
Utah

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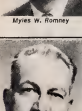

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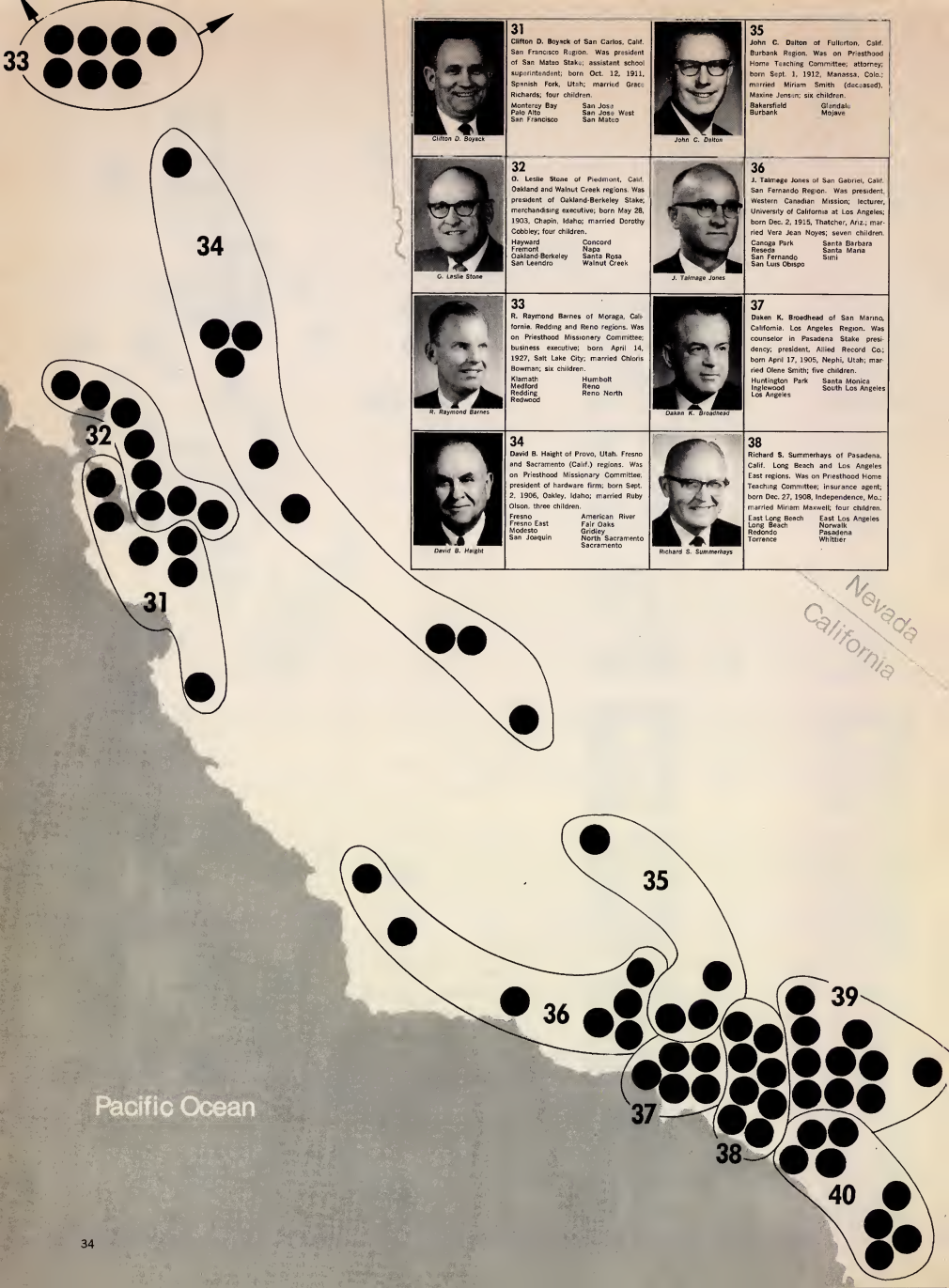
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|---|---|
| <p>17</p>  <p>Z. Reed Miller Z. Reed Miller of Boise, Idaho. Boise and Weiser regions. Was on Priesthood Home Teaching Committee; attorney; born Oct. 10, 1896, American Fork, Utah; married Urmia Berthelson (deceased), Edna Soarsen; six children. Boise, Nampa, Boise North, West Boise.</p> | <p>24</p>  <p>William G. Bangerter William G. Bangerter of Granger, Utah. Coalgate (Utah) Region. Was on Priesthood Home Teaching Committee; building contractor; born June 8, 1918, Granger; married Mildred Schwentes (dec.), Geraldine Hamblin; ten children. Lynsai, South Summit, Woodruff, Summit.</p> |
| <p>18</p>  <p>Stephen C. Richards Stephen C. Richards of Salt Lake City. Burley and Twin Falls (Idaho) regions. Was on Priesthood Home Teaching Committee; furniture dealer; born Feb. 28, 1914, Salt Lake City; married Ruby Mae Olson; five children. Burley, Cassia, Minidoka, Raft River.</p> | <p>25</p>  <p>A. Lewis Elgren A. Lewis Elgren of Salt Lake City. Price and Uintah, Beun (Utah) regions. Was on Priesthood Welfare Committee; president of food brokerage firm; born May 31, 1902, Salt Lake City; married Mildred Louise Peterson; three children. Carbon, Ashley, Emery, Grand Junction, North Carbon, San Juan, Duchesne, Roosevelt, Uintah.</p> |
| <p>19</p>  <p>Max G. Mortensen Max G. Mortensen of St. Anthony, Idaho. Reuberg and Rigby (Idaho) regions. Was president of Yellowstone Stake; potato grower; born May 29, 1927, Selam, Idaho; married Bonnie Jean Schwendeman; six children. North Reuberg, Ammon, Reuberg, East Idaho Falls, Teton, East Rigby, Yellowstone, North Idaho Falls, Rigby.</p> | <p>26</p>  <p>Neil A. Maxwell Neil A. Maxwell of Salt Lake City. Trevelyan (Utah) Region. Was on Adult Correlation Committee, executive vice president, University of Utah; born July 6, 1926, Salt Lake City; married Collene Ann Hinckley; four children. Bear River, South Bear River, Maad.</p> |
| <p>20</p>  <p>Henry E. Peterson Henry E. Peterson of Bountiful, Utah. Bear Lake (Utah) Region. Was president of Bountiful Norm Stake, agriculturalist, Church Welfare Program; born May 11, 1912, Gabo, Wyo; married Alice M. DeLisser; four children. Bannock, Montpelier, Bear Lake, Star Valley, Idaho.</p> | <p>27</p>  <p>Wendell J. Ashton Wendell J. Ashton of Salt Lake City. Brigham City Region. Was on Adult Correlation Committee; advertising executive; born Oct. 31, 1912, Salt Lake City; married Marion Reynolds (dec.), Berna Barlow; seven children. Box Elder, North Box Elder, Brigham City, South Box Elder.</p> |
| <p>21</p>  <p>Cecil E. Hart Cecil E. Hart of Idaho Falls, Idaho. Idaho Falls Region. Was president of French Mission; automobile dealer; born Dec. 19, 1905, Menard, Idaho; married Vera Christina Pfost; three children. Idaho Falls, Shelley, Lost River, South Idaho Falls, Salmon River.</p> | <p>28</p>  <p>Clarence F. Robinson Clarence F. Robinson of Provo, Utah. Mant and Nephi (Utah) regions. Was on YMCA general board; physical education teacher and track coach; BYU; born June 18, 1923, Fillmore, Utah; married Monica Turley; nine children. Quinsig, Depue, Noroni, Juab, North, Sargeant, Millard, South Sargeant, Nevada.</p> |
| <p>22</p>  <p>Myles W. Romney Myles W. Romney of Pocatello, Idaho. Blackfoot and Pocatello regions. Was on Priesthood Missionary Committee; insurance agent; born March 17, 1919, St. George, Utah; married Janice Clark; six children. Blackfoot, Pocatello, American Falls, East Pocatello, North Pocatello, West Pocatello, Portland, South Blackfoot.</p> | <p>29</p>  <p>Allen Christensen Allen Christensen of Richfield, Utah. Richfield Region. Was president of Sevier Stake; department store owner; born Aug. 13, 1906, Richfield; married Alta Winick; six children. Fairfield, North Sevier, South Sevier, South Sevier, Wayne.</p> |
| <p>23</p>  <p>William H. Bennett William H. Bennett of Logan, Utah. Cache and Logan regions. Was on Priesthood Welfare Committee; extension director, Utah State University; born Nov. 5, 1910, Taber, Alberta; married Patricia Christensen; six children. Berton, Cache, Franklin, East Cache, Oremia, Huron, Smithfield, Logan, Mt. Logan.</p> | <p>30</p>  <p>J. Howard Dunn J. Howard Dunn of Salt Lake City. Cedar (Utah) Region. Was on Priesthood Genealogy Committee; project manager, Salt Lake County Civic Auditorium; born Aug. 25, 1917, Corinne, Utah; married Mary Call; four children. Beaver, Panguitch, Cedar, Cedar West, Prowan.</p> |



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Clifton D. Boyck

31

Clifton D. Boyck of San Carlos, Calif. San Francisco Region. Was president of San Mateo Stake; assistant school superintendent; born Oct. 12, 1911, Spanish Fork, Utah; married Grace Richards; four children. Monterey Bay San Jose West San Francisco San Mateo



John C. Dalton

35

John C. Dalton of Fullerton, Calif. Burbank Region. Was on Priesthood Home Teaching Committee; attorney; born Sept. 13, 1912, Manassas, Colo.; married Miriam Smith (deceased); Maxine Jursin; six children. Bakersfield Glendale Burbank Buena



G. Leslie Stone

32

G. Leslie Stone of Piedmont, Calif. Oakland and Walnut Creek regions. Was president of Oakland-Berkeley Stake; merchandising executive; born May 28, 1903, Chappin, Idaho; married Dorothy Cabeler; four children. Hayward Concord Napa Santa Rosa Oakland Berkeley San Leandro Walnut Creek



J. Talmage Jones

36

J. Talmage Jones of San Gabriel, Calif. San Fernando Region. Was president, Western Canadian Mission; lecturer, University of California at Los Angeles; born Dec. 2, 1915, Thatcher, Ariz.; married Vera Jean Noyes; seven children. Canoga Park Santa Barbara Reseda Santa Maria San Fernando Santa Monica San Luis Obispo



R. Raymond Barnes

33

R. Raymond Barnes of Moraga, California. Redding and Reno regions. Was on Priesthood Missionary Committee; business executive; born April 14, 1927, Salt Lake City; married Chloris Bowman; six children. Klamath Humboldt Reno North Redwood



Duane K. Broadhead

37

Duane K. Broadhead of San Marino, California. Los Angeles Region. Was counselor in Pasadena State presidency; president, Kinet Record Co.; born April 17, 1905, Nephi, Utah; married Olene Smith; five children. Huntington Park Santa Monica Inglewood South Los Angeles Los Angeles



David B. Haight

34

David B. Haight of Provo, Utah. Fresno and Sacramento (Calif.) regions. Was on Priesthood Missionary Committee; president of hardware firm; born Sept. 2, 1906, Oakley, Idaho; married Ruby Olson; three children. Fresno American River Fair Oaks Grindley North Sacramento Modesto San Joaquin Sacramento



Richard S. Summerhays

38

Richard S. Summerhays of Pasadena, Calif. Long Beach and Los Angeles East regions. Was on Priesthood Home Teaching Committee; insurance agent; born Dec. 27, 1908, Independence, Mo.; married Miriam Maxwell; four children. East Long Beach Norwalk Redondo Palmdale Torrance

Nevada
California

Pacific Ocean



39

Vern R. Peel of Pomona, Calif. Pomona and San Bernardino regions. Was president of Pomona Stake; fruit exchange executive; born March 31, 1906. La Grande, Oregon; married Mildred Robinson; five children.

Covina
El Monte
Fullerton
Pomona
West Covina

Arlington
Mt. Rubidoux
Palm Springs
Rialto
San Bernardino

Vern R. Peel



43

C. Bryant Whiting of Exeter, Ariz. St. Johns (Ariz.) Region. Was president of St. Johns Stake; general building contractor; born Dec. 11, 1904, Colonia Diaz, Mexico; married Lucile Hall; three children.

Flagstaff
Snowflake

St. Johns
Young

C. Bryant Whiting



40

John M. Russon of Los Angeles, Calif. San Diego and Santa Ana regions. Was on Priesthood Welfare Committee; insurance agent; born Oct. 20, 1911, Salt Lake City; married Mary V. Anderson; seven children.

Palmer
San Diego
San Diego East
San Diego South

Anaheim
Garden Grove
Huntington Beach
Santa Ana

John M. Russon



44

David E. Heywood, Sr., of Phoenix, Ariz. Phoenix Region. Was president of Phoenix Stake; president of realty firm; born Aug. 11, 1896, St. Johns, Ariz.; married Marie Smith; four children.

East Phoenix
Phoenix West
Scottsdale
Yuma

David E. Heywood, Sr.



41

Howard B. Anderson, Jr., of Los Angeles, St. George (Utah) Region. Was on Priesthood Masonry Committee; division manager, Twentieth Century Fox Television; born May 24, 1928, Denver; married Mildred McKay; four children.

Kanab
St. George
St. George East
Utah
Zion Park

Arthur S. Anderson



45

Donald Ellsworth of Salt Lake City, Mesa (Ariz.) Region. Was on Priesthood Welfare Committee; land developer and rancher; born Nov. 2, 1903, Mesa, Ariz.; married Margaret "B" Cooper; five children.

Mesa
Mesa South
East Mesa
Maricopa
Tempe

Donald Ellsworth



42

J. Clifford Wallace of La Mesa, Calif. Las Vegas (Nev.) Region. Was president of San Diego East Stake; attorney; born Dec. 11, 1928, San Diego, Calif.; married Virginia Lee Schlosser; four children.

Lake Mead
Las Vegas
Las Vegas East
Las Vegas North
Mojave

J. Clifford Wallace

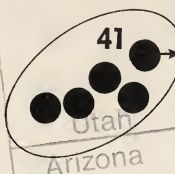


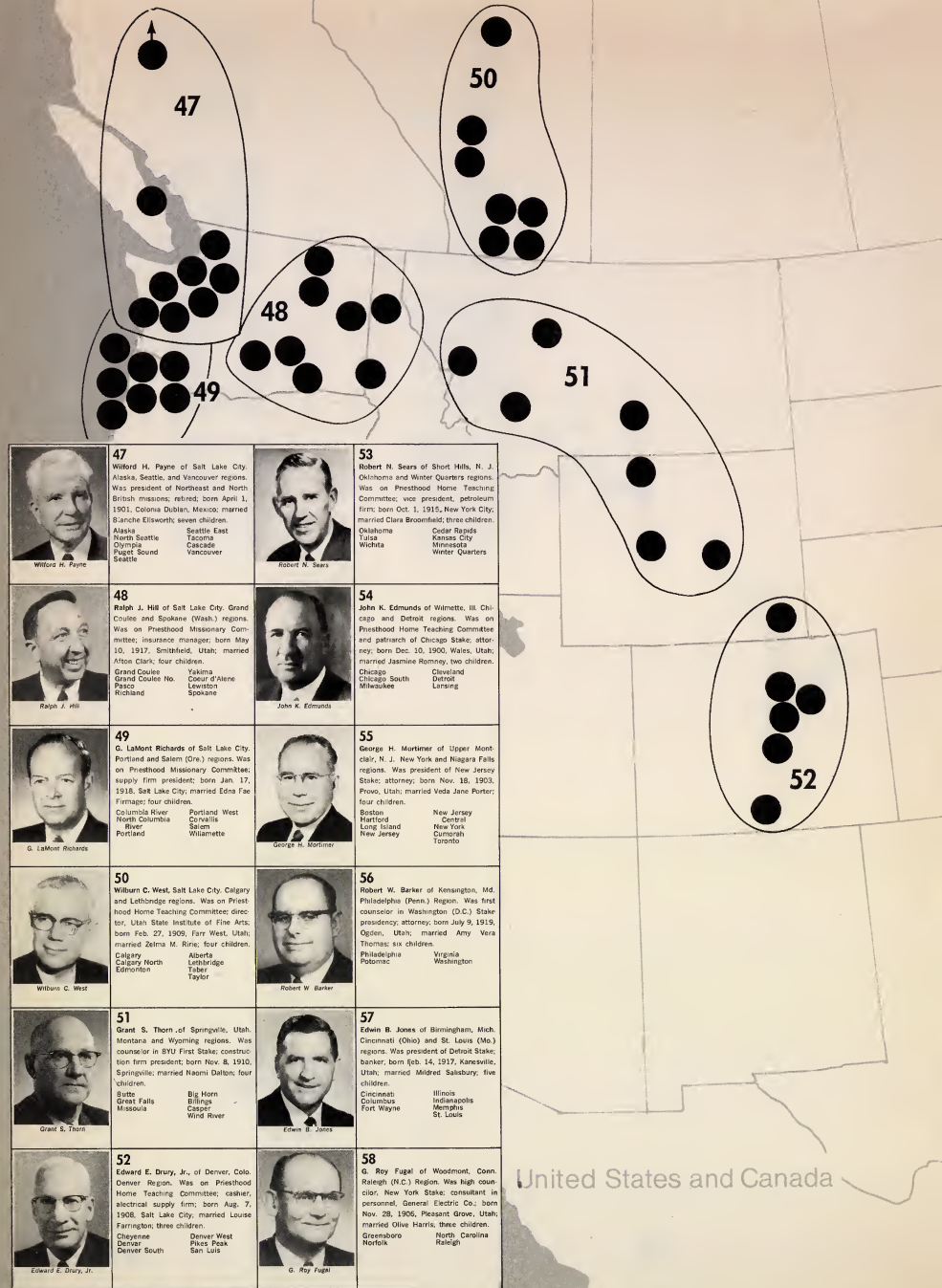
46

Julius E. Driggs of Phoenix, Ariz. El Paso and Tucson regions. Was on Priesthood Home Teaching Committee; president of a savings and loan firm; born June 28, 1907, Driggs, Idaho; married Bernice Crowe; five children.

Albuquerque East
El Paso
Southern Arizona
Tucson

Julius E. Driggs





47
Wilford H. Payne of Salt Lake City, Alaska, Seattle, and Vancouver regions. Was president of Northeast and North British missions; retired, born April 1, 1901, Colona Dublin, Mexico; married S. Lanche Elsworth; seven children.
 Alaska North Seattle Olympia Puget Sound Seattle Seattle East Tacoma Cascade Vancouver



53
Robert N. Sears of Short Hills, N. J. Oklahoma and Winter Quarters regions. Was on Priesthood Home Teaching Committee; vice president, petroleum firm; born Oct. 1, 1915, New York City; married Clara Broomfield; three children.
 Oklahoma Tulsa Cedar Rapids Kansas City Minnesota Wichita Winter Quarters



48
Ralph J. Hill of Salt Lake City, Grand Coulee and Spokane (Wash.) regions. Was on Priesthood Missionary Committee; insurance manager; born May 10, 1917, Smithfield, Utah; married Alton Clark; four children.
 Grand Coulee Grand Coulee No. 1 Pasco Richland Yakima Couer d'Alene Lewiston Spokane



54
John K. Edmunds of Wilmette, Ill. Chicago and Detroit regions. Was on Priesthood Home Teaching Committee and patron of Chicago Stake; attorney; born Dec. 10, 1900, Wales, Utah; married Jasmine Romney; two children.
 Chicago Cleveland Chicago South Milwaukee Detroit Lansing



49
G. Lakford Richards of Salt Lake City, Portland and Salem (Ore.) regions. Was on Priesthood Missionary Committee; supply firm president; born Jan. 17, 1918, Salt Lake City; married Edna Mae Farnage; four children.
 Columbia River North Columbia River Portland Portland West Chinook Salem Willamette



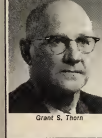
55
George H. Mortimer of Upper Montclair, N. J. New York and Niagara Falls regions. Was president of New Jersey Stake; attorney; born Nov. 18, 1903, Provo, Utah; married Veda Jane Porter; four children.
 Boston Hartford Long Island New Jersey New Jersey Central New York Cincinnati Toronto



50
Wilburn C. West, Salt Lake City, Calgary and Lethbridge regions. Was on Priesthood Home Teaching Committee; director, Utah State Institute of Fine Arts; born Feb. 27, 1909, Farr West, Utah; married Zelma M. Rine; four children.
 Calgary Calgary North Edmonton Alberta Lethbridge Taber Taylor



56
Robert W. Barker of Kensington, Md. Philadelphia (Penn.) Region. Was first counselor in Washington (D.C.) Stake; presidency; attorney; born July 9, 1915, Ogden, Utah; married Amy Vera Thomas; six children.
 Philadelphia Potomac Virginia Washington



51
Grant S. Thorn of Springville, Utah, Montana and Wyoming regions. Was counselor in BYU First Stake; construction firm president; born Nov. 8, 1910, Springville; married Naomi Dalton; four children.
 Butte Great Falls Missoula Big Horn Billings Casper Wind River



57
Edwin B. Jones of Birmingham, Mich. Cincinnati (Ohio) and St. Louis (Mo.) regions. Was president of Detroit Stake; banker; born Feb. 14, 1917, Kansasville, Utah; married Mildred Salisbury; five children.
 Cincinnati Columbus Indianapolis Memphis St. Louis Fort Wayne



52
Edward E. Drury, Jr. of Denver, Colo. Denver Region. Was on Priesthood Home Teaching Committee; cabinet, electrical supply firm; born Aug. 7, 1908, Salt Lake City; married Louise Farrington; three children.
 Cheyenne Denver Pikes Peak San Luis Denver South



58
G. Roy Fugal of Woodmont, Conn. Raleigh (N.C.) Region. Was high counselor, New York State; consultant in personnel, General Electric Co.; born Nov. 28, 1906, Pleasant Grove, Utah; married Olive Harris; three children.
 Greensboro North Carolina Norfolk Raleigh

United States and Canada



59
Howard J. Marsh of Dallas, Texas.
Louisiana and Texas regions. Was on
Fireside Home Teaching Committee; president,
Intercontinental Industries, Inc.;
born May 26, 1924, Salt Lake City;
married Virginia Moyie; eight children.
Hattiesburg Dallas
Jackson FL, Worth
New Orleans Houston
Shreveport San Antonio
Birmingham Texas, North
Corpus Christi



60
E. Coleman Madsen of Jacksonville, Fla.
Atlanta (Ga.) Region. Was on
Fireside Home Teaching Committee;
attorney; born July 29, 1918, Midway,
Utah; married Marian Linden Hinson;
seven children.
Atlanta South Carolina
Macon West
South Carolina



61
Alvin C. Chase of Jacksonville, Fla.
Florida Region. Was bishop of Jacksonville,
ville, Second Ward; real estate and insurance;
born April 16, 1912, Jacksonville;
married Alzada Beasley; five children.
Florida Orlando
Miami Tampa





62

A. Ray Curtis of Holaday, Utah, Leeds and Manchester regions. Was on the YMMA general board; president of a heating firm; born Feb. 13, 1911, Salt Lake City; married Elaine Broadbent; five children.

Glasgow
Leeds
Sunderland

Leicester
London
Manchester



63

Percy K. Fitzer of Salt Lake City, European Region. Was on Priesthood Home Teaching Committee; president of a cabinet and fixture firm; born May 9, 1907, Salt Lake City; married Thelma Woolley; five children.

Berlin
Hamburg
Holland

Stuttgart
Swiss

Percy K. Fitzer



65

Berkeley L. Bunker of Las Vegas, New Zealand Region. Was on Priesthood Missionary Committee; in mortuary and cemetery business; born Aug. 12, 1906, St. Thomas, Nev.; married Lucile Whitehead; two children.

Auckland
Hamilton
Hamilton South

Haikies Bay
Wellington

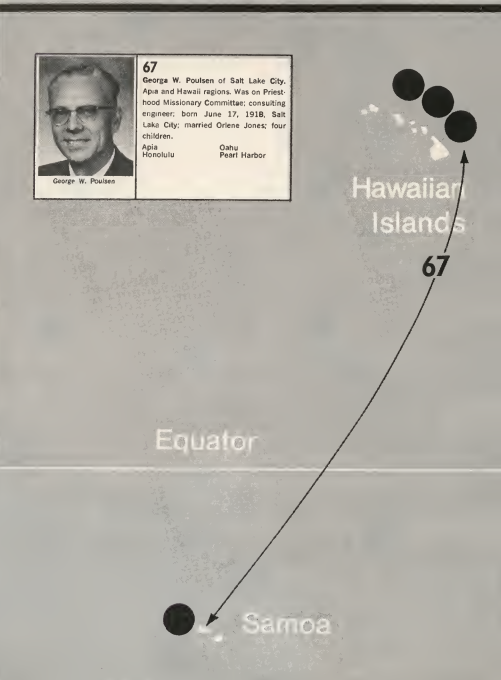
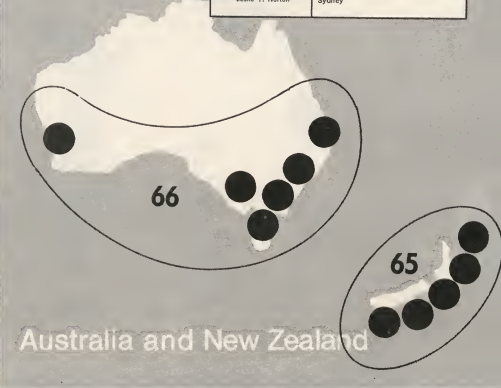


66

Leslie T. Norton of Ogden, Utah, Melbourne and Sydney regions. Was on Priesthood Missionary Committee; chief job analyst, Hill Air Force Base; born June 10, 1910, Watford, England; married Loretta Mae Gibbons; three children.

Adelaide
Melbourne
Brisbane
Sydney

Sydney South
Perth



J. Thomas Fyans



C. Laird Snelgrove



Finn B. Paulsen

64

J. Thomas Fyans, C. Laird Snelgrove, Finn B. Paulsen of Salt Lake City, Buenos Aires, Guatemala City, Mexico City, and Sao Paulo regions. Brother Fyans: Was on Priesthood Missionary Committee; director, Church distribution and translation services; born May 17, 1918, Moreland, Idaho; married Helen Cook; five children. Brother Snelgrove: Was on Priesthood Home Teaching Committee; president of ice cream firm; born May 19, 1911, Salt Lake City; married Edna Haynie; six children. Brother Paulsen: Was on Priesthood Missionary Committee; engineering instructor; born Sept. 13, 1919, Springfield, Idaho; married Sara Broadbent; five children.

Buenos Aires
Guatemala City

Mexico City
Mexico City North

Montevideo
Sao Paulo



George W. Poulsen

67

George W. Poulsen of Salt Lake City, Apia and Hawaii regions. Was on Priesthood Missionary Committee; consulting engineer; born June 17, 1918, Salt Lake City; married Oriana Jones; four children.

Apia
Honolulu

Oahu
Pearl Harbor

67



Vera of Youth

January 1968

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor



For You from General Authorities

President David O. McKay

As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

Each individual soul has that divine radiation. The body is only the house in which we live. God help us to radiate strength, control, love, charity (which is another name for love), consideration, and best wishes for all human beings. We should do what we can to produce peace and harmony, no matter what we may suffer.

We [have a] greater responsibility than ever before—as men of the priesthood, as women of the Church, and as the youth who are the leaders of tomorrow—to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty.

Elder Gordon B. Hinckley

There is hunger in the land, and a genuine thirst—a great hunger for the word of the Lord and an unsatisfied thirst for things of the spirit. Ours is the obligation and the opportunity to nourish the soul.

President Hugh B. Brown

I would like to say to you young men that those of us who are growing older will pass on. We must pass the torch to you. You must have the faith to hold it high. You have the authority and will have greater priesthood than you have now, those of you with the lesser priesthood; you will be expected to represent the Church, and in that representation you will represent the Lord.

Elder Henry D. Taylor

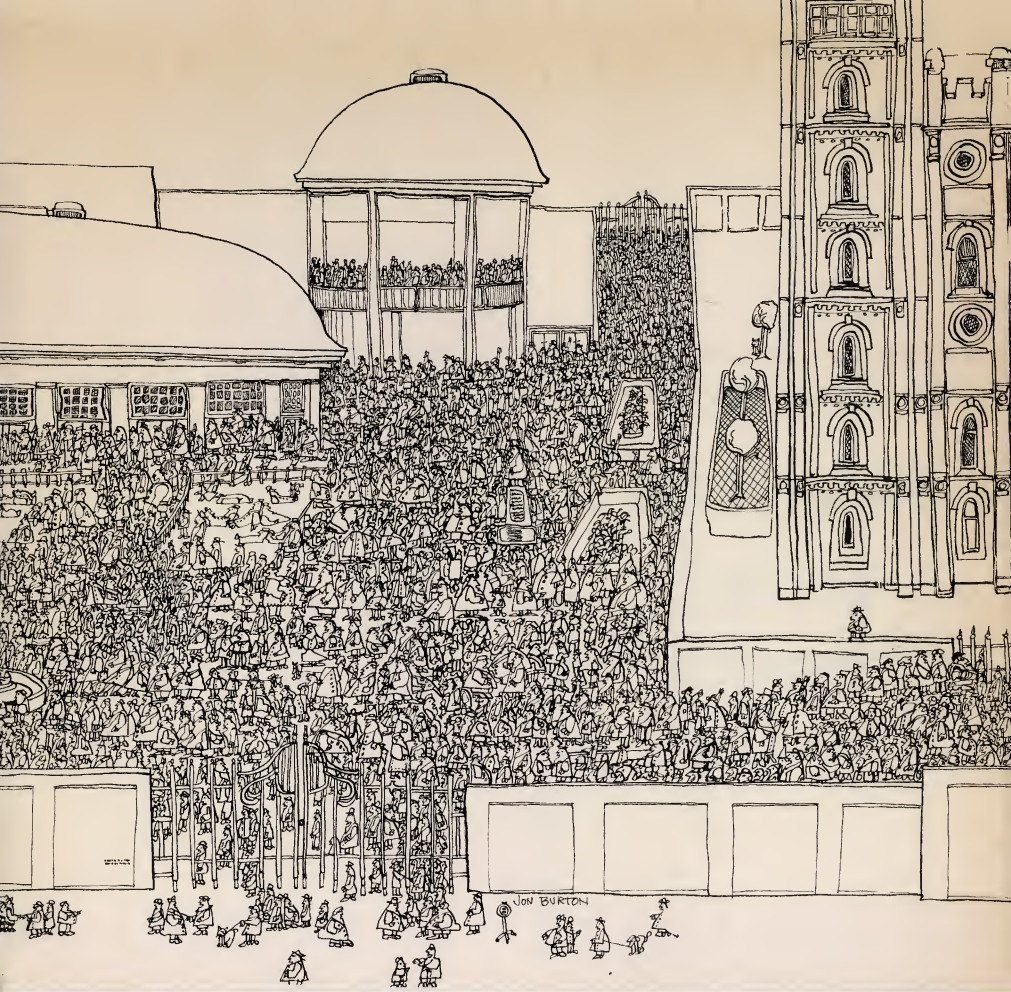
We regard the Lord as our everlasting pattern



and example. May we then progressively develop within us those traits exemplified by him: kindness, unselfishness, forgiveness, modesty, loyalty, obedience, and love—the forgetting of ourselves to think of others—to the end that we, too, may from our experiences and sufferings become perfect and be privileged to dwell with him in the presence of our Father in heaven.

Elder Theodore M. Burton

A person can never give what he does not receive. Unless we go to the house of the Lord taking



with us the influence and Spirit of God, we cannot expect God to fulfill the oath and promise he made to those who really love and serve him out of the abundance of their hearts.

Elder Sterling W. Sill

Every human soul was created in the image of God, and each of us was endowed with a set of the attributes and potentialities of Deity. The greatest idea that I know of in the world is that everyone who lives the principles of the gospel of Jesus Christ will be given a far more miraculous

power whereby he will be able to attract from his environment all of the elements necessary to become even as God is.

President N. Eldon Tanner

We should know that the Lord stands ready to help his children if they will put themselves in tune through prayer and by keeping his commandments. In fact, the Lord has said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

How to Withstand Social Pressure

By Elaine Cannon

Someday, sooner or later, somebody is going to offer you a drink. Somebody will coax you to try a cigarette. Somebody will taunt you to take a "trip." Somebody will strongly suggest Sunday skiing. Somebody will tempt you to go off your diet. Somebody will jeer until you step up the car speed, or step down to his moral level. Somebody will plead for an answer from you during exams. And somebody just might scoff at your devotion to God.

And what are you going to do about it?

Emerson said, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

How can you withstand the social pressures that go against the grain of your special life?



You must, you know. Here are five ways that work.

1. Make up your mind ahead of time.

Consider WHY you have the standards you do. Go deeper than merely saying, "Because I'm a Mormon." Why do Mormons feel as they do? Consider what comes next if you should succumb to the wrong kind of social pressure.

2. Have ready answers.

Think up clever, interesting, fun but firm things to reply when given an offer to lower your standards in any way. "My computer says NO." "But I might break out in a terrible rash!" "... and get grounded for a week?" "Does a pay raise come with it?"

3. Act with confidence.

You may be nervous or embarrassed or even frightened, but don't let it show. Don't hesitate. Just remember, everyone is NOT smoking or racing or petting or cheating. . . . YOU are not!

4. Change the subject.

Refuse to take such a stupid offer seriously. Quickly move on to another subject. Begin by asking, "In how many languages can you sing 'Silent Night'?" "What do you know about the Mormons?"

5. Having done all . . . remember who you are.

No matter how much you are teased, tempted, taunted, coaxed, laughed at, or pleaded with, remember who you are. Remember that your Heavenly Father loves you, watches over you, and will strengthen you when you ask in faith. Read again the inspiring scripture in Ephesians 6:13-17: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."





The Young Mormons of Colorado

● Are there really Mormon teens all over the world?

What are Mormon youth like in other places? How do they look? What do they do for fun? What kind of church life do they have? Are there more girls than boys?

These are some legitimate questions springing from youth with hearts reaching wider than their travels take them. Perhaps you've had similar ideas cross

Era of Youth

In the
"Sobriety Shop"
at Larimer Square:
Richard Yeates,
Gordon Moore.

The gang
in the Garden
Restaurant
at the Square.



But come evening, these teens can dress with their own kind of sophistication. Properly and prettily. Denver is a big city, with big city advantages of concerts, theaters, and lectures. Boulder, nearby, is a famous college town, and the quaint shops and interesting characters lining its busy streets are an important part of the world in which these teens grow up.

2. Where Do They Go?

They sight-see! Colorado is a top tourist attraction in the United States. There are Pikes Peak and the famous Red Rock amphitheater, where the Tabernacle Choir has sung. There are the Botanical Gardens to browse in and learn about. There is new-old Larimer Square—Denver's answer to Chicago's Old Town and Arizona's Scottsdale. It's a new restoration of the old pioneer city of Denver a century ago. Its smart art galleries and picturesque stores are a great

Eats ahead
(or behind):
Sylvia Runyon, Clark
Hodgkinson, Lane Mickelson,
Sharon Pratt, Jim
Warner, and Richard Yeates.



your mind as you sit snug in your own world, wherever that may be, musing about your life as a Mormon teen.

Somehow it's comforting and strengthening, too, to know that there are boys and girls in Hong Kong, in Lima, in Taiwan, in Alaska, in Amsterdam, and in Denver who are your very same age and whose ideals and problems are similar to yours. You've been told that they are there, all right. You know their gospel standards and their religious beliefs. But what are they REALLY like, these teens in another city, another land?

Let's consider the Rocky Mountain area. Let's pinpoint Colorado. Let's focus on Denver

and its environs and meet the teens there.

1. How Do They Look?

The "Mile High City" teens have a look all of their own. Their cheeks glow with health and their eyes sparkle. Their manner is casual and straightforward. They're friendly and unaffected. The girls wear their hair in simple styles, and they dress casually. They use little makeup and are proud of their strong, lithe figures.

The boys are long-legged and firm, with close-cropped hair, wide-open eyes and alert expressions. One gets the feeling that they can handle any situation. They're rugged but well behaved, too. They favor open-collared shirts and jeans.

A doorway
at Larimer Square:
Clark Hodgkinson,
Sylvia Runyon.



attraction and a keen influence on young Coloradoans. A favorite with Mormon youth is the Sobriety Shop—an ice cream parlor decorated in the Victorian manner with a sign over the entrance proclaiming “Down With Demon Rum!” They visit the state capitol and wish they all had a school facility as fabulous as the new John F. Kennedy Junior-Senior High School some of them attend.

3. What Do They Do?

For one thing, they play the guitar, same as you do. But their songs are more apt to have a western flavor, in the mood of the wide-open range and the campfire they sing around after a cook-out in their rugged mountains. These towering peaks seem to set the tone of their life. They love horses, hiking, snow skiing, and outdoor sports of all kinds. There is always some-

thing to do in Colorado. They go to school dances but not to public ones. And they favor home parties to the “night on the town” popular with nonmembers. Their social life is very Church-oriented. Rather than joining outsiders, they bring the nonmembers to Church functions. Church facilities are beautiful, new, spacious, and welcoming.



Linda Roper
and Douglas Udy
at Boulder.

selves, and the mission home echoes with the discussion groups missionaries hold for the contacts the Scott girls have brought home. It's common to talk about: "How many discussions have you had?" "When is your baptism date?" "How long have you been a member?" "My roommate is amazed at the change the gospel has made in me." "President and Sister Scott really understand young people. It's great to be in their mission." "I'm so glad I found the Church while I'm still young. Life is so much better this way."

Kathy Flynn
and Roy Halladay
and slippery
boards.



4. What About Church Life?

Besides the full Church program (there are three stakes in the Denver-Boulder area), there are vigorous mission programs involving many of the LDS teens. Western States Mission headquarters are in Denver in a marvelous old mansion, which is the show-off spot in the architectural field there. President and Sister Verl F. Scott have a household of teenagers them-

Denver Botanic
Gardens: Debbie
Heger, Nancy Shafer,
Neal Henry, Howard Evans,
and Paul Young.





Randy Wolfe,
Doug Wyatt,
Karen Mickelson,
Kris Walker,
and friends.

Era of Youth Cover:
Viewing the scenic sights of
Denver—Nancy Shafer,
Paul Young, Jim
Wariner, Clark Hodgkinson,
Sylvia Runyon, Lane
Mickelson, Sharon Pratt,
Richard Yeates, Kris
Walker, Karen Mickelson,
Randy Wolfe, Doug Wyatt,
Janice Alldredge, Don
Christensen, Brad Parker,
Valerie Steffenson, Linda
Roper, Douglas Udy,
Neal Henry, Howard
Evans, Debbie Heger.

Their huge youth chorus
(about 300 voices) is rehearsing
diligently for their special part
in Tabernacle services in Salt
Lake City during June Confer-
ence. There is a full Church life,
plus exciting Mormon friends,
thrilling missionary activities,
and sweet spiritual growth in
the Rockies for Mormon youth.

Atop the
Denver mission home,
President and Sister
Scott's children: Jackie,
Richard, Paula, Rhonda,
Barbara, Colleen, and
Wendy, at right above.

Indian-buffalo
statue at
Capitol:
Paul Young
Howard Evans.





As a top-ranking teenager, **LeeAnn Bingham** holds the office of "head girl" for the John F. Kennedy High School. In many areas this would correspond to the same office as student body president. LeeAnn had the honor of being a delegate at the National Student Council Leadership Conference at Camp Cheley in Estes Park, Colorado, last August.

Her interests are varied. She was chosen as Miss Photogenic of *Profile*, the Kennedy High School yearbook. She was selected as Sweetheart of Key Club. She serves with the rank of captain in the Honorary Cadets of ROTC, and within this organization she has attained her ninth sharp-shooter's bar on the girls' rifle team. She will represent her school this year as their queen candidate to the all-city military ball. She has found the joy of dancing in Orchesis. Along with her extracurricular activities, she also belongs to the National Honor Society.

LeeAnn presently serves as Sunday School librarian. One of her favorite activities in MIA is drama, and she has had two leads in play productions.

Thomas Jackson Allred, who was born September 21, 1948, has been active in scouting and school. He has earned seven individual awards and served as an officer in his priesthood quorums. A Duty to God award winner, he is an Eagle Scout. He attended seminary for four years and was an honor student in high school, where he served as science club treasurer and speech club vice-president. He also served on the student council, lettered in gymnastics, and was chosen as Junior Rotarian. Tom was named principal nominee to the United States Military Academy at West Point but declined this in favor of a scholarship to Brigham Young University. He recently received a call to the Andes South Mission.

On
the
Scene
with
the Editors



Attending a high school where there are few LDS youth can be a challenge. That is the way it is at South High in Denver, Colorado; but even though she is in the minority, **Rhonda Hanlin** is active in both school and church.

Besides being a member of pep club, she also belongs to South High's girls' service club and the Inter-Club Council. She sings in the concert choir, too.

Rhonda, who joined the Church five years ago, has earned four individual awards and was graduated from seminary. She has been a chorister for both Primary and Junior Sunday School.

Scott A. Monson recently received an appointment as a midshipman to the United States Naval Academy at Annapolis, Maryland, because of his scholastic, athletic, and leadership abilities during high school.

He earned letters in basketball, football, and track, and was chosen as a member of the all-conference football team.

Scott is a leader. In many of the elementary grades he was class president, and was "head boy" in junior high. In high school he was choir president, sophomore class vice-president, secretary of the student body, and pep king attendant. Each year an award is given to the outstanding boy and girl in the junior class, and he received this award.

None of his outside activities were permitted to interfere with



The enthusiasm **Debbie Birch** of Denver, Colorado, has for both the Church and school is an example of how youth of the Church can dedicate themselves to our Heavenly Father, have many friends, and still be a top student and leader. Debbie is 17 years old. For two years she has been a member of the National Honor Society, and during the summer of 1967, she was a Girls' State representative.

Debbie plays the piano and cello and for three years has received superior ratings in the state solo and ensemble contest playing the cello. She loves to sing and is a member of the concert and madrigal choirs in school. In her senior year she was elected to the coveted position of editor-in-chief of the high school annual. She is a member of the pep club and is secretary of Orchestis, a modern dance club.

his Church duties and responsibilities. Each year he has earned an individual award, and he's also been a faithful home teacher.

He made the plebe football team at Annapolis and considers Sunday the best day of the week. He now attends the Annapolis Ward.



"An outstanding boy." "A fine young man." "A credit to his family, his school, and his Heavenly Father." These are the things people who have met him say about 14-year-old **Lyle S. Hileman**.

Lyle is a leader. He has been president of the deacons quorum, senior patrol leader in scouting, president of his school choir, and "head boy" at the John F. Kennedy Junior High School, where there are 1,500 students. He is a top student in school and seminary.

A natural athlete and a very fine gymnast, he has performed special exhibitions at the school basketball games and has received many honorary awards. He plays the guitar whenever he has a few minutes to spare, sometimes even when he could be cutting the lawn or making the bed!

Lyle is an active youth missionary for the Church. He managed to spend a good part of his Eagle Scout interview telling the board members, none of whom were LDS, about the Church.

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Issue Savings Certificate ☐

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Joint account: Names of (Include given names).....

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Name.....

Address.....
City..... State..... Zip.....

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Heavy-weight stainless in distinctive Mandalay pattern. Sturdy, jet-black ebonite handles are automatic-dishwasher tested. Serrated knife blades perform 'steak-knife duty.

Four place settings, each consisting of knife, fork, teaspoon and dessert spoon.



Evensharp Carving Set

Five piece, extra heavy stainless steel knife set. Hollow ground "Magic Edge" blades stay sharp for years. Dishwasher safe, riveted Perma-wood handles. Stainless steel remains bright and shiny. Handy poly-foam storage tray. Paring knife, utility knife, French chef knife, roast slicer, ham slicer.



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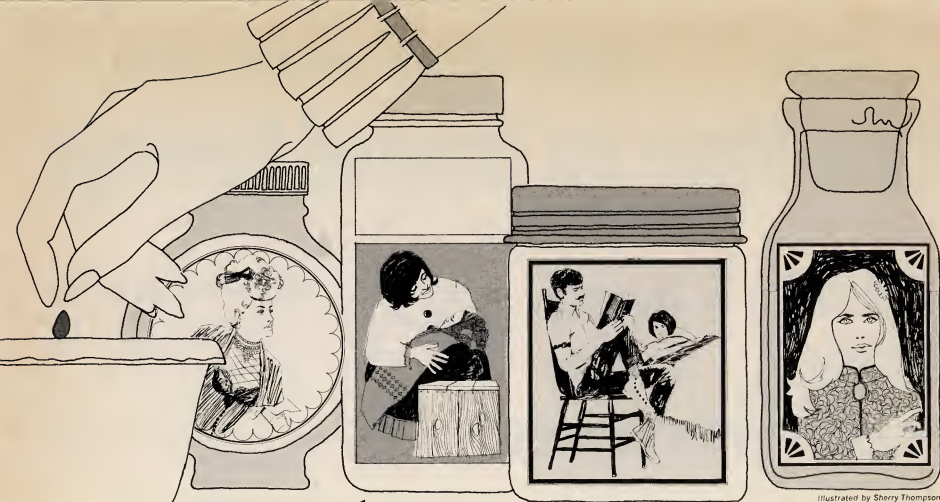
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Feminine-Flavored Church History

By Kenneth W. Godfrey
Director, Palo Alto Institute of Religion

● Probably because our Church is priesthood centered, many good teachers forget the great women who have had an impact on Latter-day Saint history. It is true that the prophets have had the greatest effect on the Church and its members, but quiet, selfless mothers exert a profound influence through the home. It is difficult to imagine Joseph F. Smith becoming an apostle without a mother like Mary Fielding, or Heber J. Grant attaining his prophetic calling without the training he received in the home from a devoted, widowed mother. Joseph Smith's mother was among the first to believe his account of the First Vision, which must have been a great comfort to a boy of 14.

When Church leaders are selected, as much attention is frequently given to the kind of wife the man has as to his own great qualities. Thus it becomes important for every teacher of Church

history to stress the profound impact great Mormon mothers and wives have had on the Church and its leaders. This article will discuss some noteworthy incidents in the lives of Latter-day Saint women and how such experiences can help the Church history teacher.

Many Latter-day Saints have given up fame, fortune, and security for the Church. Orson Spencer's wife, a college graduate, was cut off from former associations with prominent friends when she publicly avowed Mormonism. Her parents become so embittered that they refused her admission into their home and advised her that they did not care to correspond with her again.

Then came the year 1846, a year of great decisions. Latter-day Saints had to leave fine homes and productive farms and begin journeying a thousand miles to wrest a new home from a reluctant wilderness. Sister Spencer became

seriously ill and was confined to bed in a covered wagon. After five days of rain and sleet while camping at Sugar Creek, she became much worse.

The fifth night the storm increased in its severity: Little streams of water trickled through the holes in the canvas stretched over the wagon, and kind friends held milk pans over the sick wife to catch the water and keep her from being drenched. Occasionally she would look out through the openings in the wagon cover and see the lightning leap across the midnight sky.

The next morning a messenger arrived in camp from Nauvoo, carrying a letter for Orson Spencer. Previously Elder Spencer had written to his wife's parents to inform them of her ill health and requested that she be allowed to stay with them until she recovered. The letter brought by the messenger contained their answer. There in

the cold, the mud, the barrenness, and in awful sickness, his wife heard their reply. They said she might be welcomed back if she would denounce her faith. Should she refuse, there was no place for her in their home.

Sister Spencer listened to the letter but murmured not a word. As her husband completed it, she turned to him and in a very weak voice asked him to get his Bible and read to her from the sixteenth verse of the first chapter of Ruth. Complying, he read, "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

As he ceased reading, a calm, peaceful smile spread over the lovely, refined face of his wife. Her eyelids drooped and closed in sweet, peaceful sleep. She was dead. But her faith helped Elder Spencer, and retelling the story can help many young Latter-day Saints as they make momentous decisions of their own in a twentieth century world.¹

Another great Mormon woman was influenced by the Book of Ruth. Sarah Pea, 17, who lived in Looking Glass Prairie, Illinois, was converted to the Church. Her father, a Methodist circuit rider, and her mother also joined. The father and mother desired that their daughter marry within their newly found faith. Missionaries frequently spent the night at the Pea home, and on at least two occasions Sarah was told that there was a man within the Church whom she should marry.

When the missionaries next met the young man they had described, they informed him that there was a young lady living in Looking Glass Prairie, Illinois, whom he should marry. Taking their advice, he wrote her a letter in which he

said in part, "You have been recommended to me as being a saint of the latter days and worthy of my attention. One that I could take comfort with and could take comfort with me."

When Sarah received this letter, she was concerned and seriously desired to do the right thing. She knelt in prayer and asked the will of the Lord regarding her problem. Then turning to the family Bible, she let it fall open and, without looking, put her finger on a verse, sincerely believing that the text beneath would answer her difficulty. She, too, read the sixteenth verse of the first chapter of Ruth; she married the man, Charles C. Rich, and it could almost truthfully be said, "They lived happily ever after."

How many young people today go to the Lord in prayer regarding their marriage and then have the faith to abide by the answer they receive? Many Latter-day Saints could learn a lesson in trust from 17-year-old Sarah Pea.

Zina D. Huntington Young, for many years president of the Relief Society of the Church, was said to be a perfect example of the teachings of Paul in 1 Corinthians 13; yet, with all her tenderness and exquisite delicacy of motive and act, there was a sturdy strength about her that made up the heroic part of her character. It is related of her that on one occasion she was told that a certain woman did not like her, whereupon she replied, "Well, I love her, and she can't help herself."

Many people today could profit from her example and learn to act, not react. We should not allow others to determine our behavior.

Aunt Zina, as she was called, saw her mother die because of the severity of the Missouri persecutions. The other members of the family were so ill that only two of them could attend the funeral. Her

father also died at Camp Pisgah after the Saints were driven from Nauvoo. Deaths were so frequent that it was difficult to find people well enough to bury the dead.

After arriving in the Great Basin, Sister Huntington taught school and became known for her philanthropic deeds. At the death of Eliza R. Snow, she was sustained as the general president of the Relief Society. Her life was one of great devotion and love for the Church.

A New Beginning

By Zara Sabin

*Today is new,
a new beginning.
What matters last week's,
last year's winning
or losing, if I
can take this gift
of life and time—
this precious gift—
with hope and faith,
to do, to see,
what the Master saith:
"Come, follow me."*

In the Salt Lake Valley, women continued to play an important role in Mormon life. Leah Ivins Cardon, daughter of Anthony W. Ivins, tells an incident that happened while she lived in Mexico with her parents. She relates that the most thrilling story of her childhood involved a young girl who stood on a bed of coals without a murmur until her feet burned black and curled up under her, rather than betray her boyfriend into the hands of the Mexican army.

She also relates how her Aunt Maggie Bentley took a little baby and his four brothers and sisters into her home and heart following

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the death of their mother, "Aunt Gladys." Instead of six in the family, she now had 11. Two months later she rode up the steep dugway to the top of the hill, her own little son in a tiny white box beside her. In her arms was Aunt Gladys' baby.²

George Q. Cannon's wife preserved the body of her firstborn son so he could be brought back from San Francisco for burial in Zion. Then, while en route to Salt Lake City, her second child, who was only a baby, died. Both children were brought to the valley and tearfully buried. Yet her faith remained secure, and she lived to bear other children and raise a fine family.

Elizabeth I. Pulsipher, who crossed the plains when she was 12 years old, recounted her experiences as follows:

"We went up the Missouri River to Fort Leavenworth, where we met the ox teams. I do not remember how many days we traveled before Mother was run over. She was leaning out of the wagon to call father to come take the baby, as the driver wanted her to walk, when her feet slipped and she was run over and severely injured. We traveled on four days after she was hurt. Arriving at

Fort Laramie, they placed mother in an old log house, which had no doors or windows. There I was left with a helpless mother, a sick baby, and all the children to take care of. There were seven in the family. Though only twelve years old, I was up nearly every night with the sick baby. Father had to work at the Fort for our bread. . .

"I am sure, however, that the Lord was with us and blessed us. One day, as I was frying bacon, I poured the hot grease into a cup and set it upon a high shelf. My little brother, nine years old, wanting a drink, reached up for the cup and spilled the hot grease on his face. I grabbed the bucket of water and threw it on him. The hot grease left no sign of a burn."³

Several Gentiles tried to persuade her father to abandon his effort to gather to Zion and to go back to Omaha with them. The night before they were to leave, Mother Pulsipher had a dream, or vision, in which a man came and stood by her bed and told her not to go back, but to go to Zion. This man had long white hair and a beard. He told the mother that there would be two ox trains the next day, and one of them would take the entire family to Salt Lake City.

The next day when the wagon

*Mending this pitcher makes me realize
That everyone is
Either a mender or a non-mender.
A child will work with his
Toy that is broken clumsily, and ask
For help, or throw it out.*

Mending This Pitcher

By Elaine V. Emans

*A man will find excuses to repair
Old favorites, or doubt
That any tinkering would be of use.
A woman sees the good
Of mending anything from bric-a-brac
To broken hearts that could
Be made to sing again, or doesn't see it.
Mending this pitcher, now,
I like to think whatever's in disrepair
Could be improved somehow.*

came to take the family back to Omaha, the mother emphatically declared that she would not go. The first ox train arrived but was too loaded to take the family with them. The captain of the second told the father the same thing. All the mother said was, "We're going."

Finally a wagon returned and the stricken family departed for their home in the mountains. The mother was still so sick from her injuries that it was difficult to travel. Elizabeth was required to hold her little sister, who was extremely ill, and on the third day the child died. Washing the body, clothing it, and sewing it into cloth, because there was no coffin in which to bury the lifeless body, were the tasks of Elizabeth, not yet in her teens. The mother walked, for the first time since her accident, to the small grave, and following the funeral she continued walking the rest of the way to the valley.⁴

In addition to numerous thrilling stories of faith and courage, many other interesting and important items regarding the Church's history can be learned from women. For example, Margaret McIntire Burgess gives us an intimate glimpse into the Prophet Joseph's private life. As a child, she lived next door to him and his wife Emma in Nauvoo and states:

"The Prophet was often in our home for short visits. One morning he came in and he noticed I had a piece of flannel around my throat. He inquired if my throat was sore. Mother told him it was, and she was afraid it was the mumps. He called me to him, took me upon his lap, took the flannel off and asked mother for the oil. He anointed my throat with the oil and then he administered to me. I knew I was well, as I got down from his lap after which I felt no more sore throat. . . ."⁵

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Nauvoo spring day she was walking to school with her brother when they got stuck in the mud. As the little boy began to cry, he looked up and saw the Prophet. He carried them out of the mire and then took his handkerchief and wiped the tears from their eyes, cleaned the mud from their shoes, and sent them on to school rejoicing.

On another occasion the Prophet came to Sister McIntire and asked to borrow one of her babies. The mother exclaimed, "Why, Brother Joseph, what do you want with one of my babies?"

"Well," he replied, "I want one of them for my wife, to comfort her."

He talked with the mother and she finally told him he could have one baby (she had twins) through the day if he would bring it back at night. So the bargain was made, and the Prophet smiled with gratitude. One evening the baby was not brought home at its usual time. The mother, worried, went to see what was the matter, and found Joseph Smith sitting by the fire rocking the young girl. He had her wrapped up in a little silk quilt and was singing to her.

These three incidents portray the love and reality of the Prophet better than a thousand sermons.

Another interesting insight into our history concerns the difficulties of Mary Fielding Smith after the death of her husband, Hyrum Smith, and the departure of the Saints for the Great Basin. One day her son Joseph F. Smith, who was just a boy, sat in the upper chamber of their Nauvoo home into which ran the pipe of the sitting room stove below, thus making it possible to hear distinctly the voices of those in the sitting room.

The boy knew that his brother John had left secretly, or at least quietly, with the first refugees in

the company of Brother Heber C. Kimball. He also knew that his mother would follow with her little family sooner or later. But he was startled to hear the voice of his uncle William Smith lifted in anger with his beloved mother for permitting John to be spirited away.

The boy heard his uncle demand the return of the patriarch's son; and as the mother quietly and firmly refused, he became abusive in his language, and the boy longed for maturity in order that he might defend his helpless mother. Still, Mary Fielding Smith remained firm and unshaken in her allegiance to the gospel and accepted without question the succession of the Twelve to the leadership of the Church.⁶

One Mormon woman, Mary Ann Winters, used to gather wild flowers to decorate the graves of dead loved ones in the spring of the year. This was a long time before May 30 was proclaimed a national holiday. Sister Winters said she thought it a shame that the graves of all the dead were so neglected, and that it would be a fine thing if there were a special day set apart for everybody to go and fix up the graves and plant them with flowers.⁷

Mary Ann Stearnes Pratt reported that while living in Kirtland, Ohio, she was shown the Egyptian mummies. "When I saw them," she said, "they frightened me very

much—they were dark in color, and hard as metal, and the cloth they were wrapped in was petrified."

Sister Pratt also stated that congregational singing was the favorite part of the Sabbath day worship for her as a little girl. Such songs as "The Spirit of God Like a Fire Is Burning," "Now Let Us Rejoice," "Glorious Things of Thee Are Spoken," "Redeemer of Israel," and "There's a Feast of Fat Things for the Righteous Preparing" were as familiar to her as "her daily breath" and were sung from the heart.⁸

Speaking of music, the greatest singer in Nauvoo was Susan Devine, sister-in-law of William Pitt, the leader of the brass and string bands of Nauvoo. A Mrs. Pitchforth was an accomplished pianist who went from house to house giving melodeon, piano, and organ lessons in Nauvoo. She taught the families of John Taylor and Heber C. Kimball. And one of the most famous Mormon writers of hymns was Eliza R. Snow, an extremely gifted woman.

The Church has produced a galaxy of women singers of varied rank and power. Among them, in early days, were such women as Elizabeth Ann Whitney, Mary Ellen Kimball, Melissa Jane Bigler Lambson, Sophia Goodrich Hardy, Emily Partridge and Emmeline B. Wells. Hazel and Margaret Tout became successful singers of light

Busy Signal

By Maureen Cannon

*Cradling it, crooning, curled tight as a snail;
Cuddling it lovingly, secretly; pale
Hair like a shield, like a gossamer veil;
Whispering wisdoms and whimsies she's known
(Eve in the garden, Eternal Female!)
Ever since yesterday. My, how she's grown!
Jan, our teenager, is using the phone.*

opera, and Nannie Tout had a voice that many believed qualified her for the opera, but she gave up her promising career to raise a family.⁹

Among Church singers, Emma Lucy Gates was supreme. Of international fame, her talent placed her among the greatest sopranos this world has produced. With a range of over three octaves, her silver notes were as true and as "free as a carolling bird's."¹⁰ Miss Gates had the distinction of being the first Utah singer who attained to grand opera. She was the prima donna of the Berlin and Cassell Royal opera houses.

Among women instrumentalists who achieved places of distinction were Sybella Clayton, pianist, and Romania Hyde, violinist. Sister Clayton studied in Germany and was said to have almost a masculine touch on the piano, combined with a delicacy of expression that was at the time almost unsurpassed.¹¹

This list, of course, only scratches the surface of the number of great Mormon women musicians.

Women have also played their role in Mormon history in terms of the theatrical arts. Such women as Edith Clawson, Lottie Claridge, and Birdie Cummings, through their magnificent portrayals, brightened many a cold winter evening for residents of Salt Lake City. And Mormons turned out en masse to watch such famous actresses as Julia Dean Hayne, for whom Brigham Young had a special sleigh built, which required six horses to draw. The famous Maude Adams stole not only many scenes but also the hearts of Salt Lakers with her delicate and sentimental performances in the old Salt Lake Theatre.¹²

Mrs. John Sharp, when only a young girl, did so well the first time she recited that she was invited to perform before President

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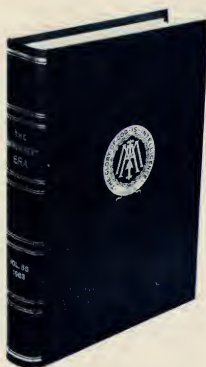
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Brigham Young and other Church dignitaries at a meeting of the Polysophical Society. She was rather terrified at the thought, but a new white dress convinced her that she should render "The Drunkard's Child" before this awesome group.

"When the great occasion arrived, the hall was soon filled to overflowing, and many had to be turned away. The program lasted for some hours; and then there was a recess: then more program. No one thought to call upon the child early, so that, when her turn came, she was awakened from a sound sleep—her head pillowed on her neighbor's arm—by hearing her own name called. Dazedly she recollected that she was to recite 'The Drunkard's Child,' and in a moment was on her feet bowing to President Young and other authorities. She finished her long selection without missing a word or a gesture, turning her dark brown eyes to heaven and pleading with her hands. As she completed the last lines:

"'Amongst millions of earth, not one friend can I claim,

To wipe off my tears or to call me by name.

On my cold bed of straw, I will lie down and die,

And my prison-filled soul will ascend upon high,

When Jesus in accents of mercy so mild

Will comfort forever the poor drunkard's child.'

"There was a storm of applause that sent her scurrying to her mother. She was so frightened that she buried her head in Sister Neslen's lap: nor could either the applause, or her mother's persuasion, prevail upon the child to come out and give an encore, or even a bow."¹³

It becomes apparent that the teacher who remembers the role of

women in the progress of the Church can enliven his lessons by viewing its history through their eyes.

It becomes easy to identify with our pioneer women as we hear of willing sacrifices they made for the gospel's sake. We can see great enduring faith in the Savior. We can visualize death, sorrow, and loneliness that were met, conquered, and faced again because of a devotion to a cause these women knew was true. We can capture a glimpse into the happiness of a pioneer dance after a hard day in the fields, the joy of a new birth, the happiness and sorrow of a departing missionary son or father.

We can receive new insight into motives that led people to give up fruitful trees, lovely houses, and fertile fields at the request of the Prophet and to build anew in a virgin, alien land. We struggle with them through the pain and anguish of lonely childbirth, the dreary days of work and toil that somehow were not dreary or lonely because of socials, meetings, and farewells.

And when we are through and the lesson is taught, we find that our own life has changed and we too have greater faith and determination, in the words of Ruth May Fox, to "carry on."

FOOTNOTES

¹Nicholas G. Morgan, "And Thus History Was Made," *The Improvement Era*, Vol. 43 (1940), p. 399.

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³Elizabeth I. Pulsipher, "An Amazing Life History," *The Relief Society Magazine*, Vol. 15 (1928), p. 427-28.

⁴*Ibid.*
⁵Margaret McIntire Burgess, "Mothers in Israel," *The Relief Society Magazine*, Vol. 5 (1918), pp. 14-15.

⁶Susa Young Gates, "Mothers in Israel," *The Relief Society Magazine*, Vol. 3 (1916), p. 131.

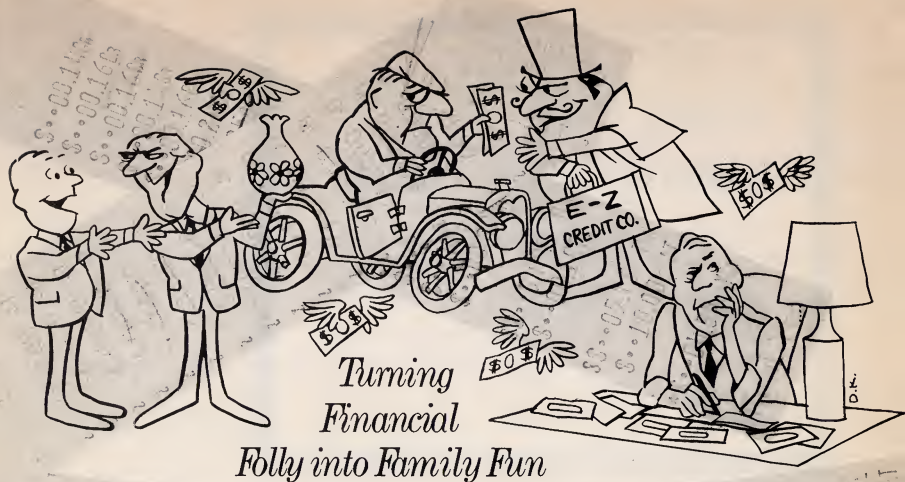
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⁸Mary Ann Frost Stearnes Pratt, "Reminiscences," *The Relief Society Magazine*, Vol. 3 (1916), p. 439.

⁹"Music in the Church and in the Relief Society," *The Relief Society Magazine*, Vol. 2 (1915), p. 440.

¹⁰*Ibid.*
¹¹Horace G. Whitney, "The Story of the Salt Lake Theatre," *The Improvement Era*, Vol. 18 (1915), pp. 508, 580, 686, 790.

¹²Ramona, Cannon, "Reminiscences of Mrs. John Sharp," *The Relief Society Magazine*, Vol. 13 (1926), pp. 350-51.



I'ts Easy To Say "Charge It"

By Quinn G. McKay

"Let us all be happy and live within our means, even if we have to borrow the money to do it."—Artemus Ward.

Brother Harrison had been concerned about his financial problems for some time. He recalled with embarrassment the times he had criticized his wife for being too free with money when she went shopping. But when Sister Harrison reviewed her food expenditures and household supply purchases, he was ashamed because it was obvious that she was being frugal. As to the food budget, perhaps it was even questionable if the family were eating properly.

One Sunday night, Bishop Barton admonished the ward members to "get out of debt." After meeting, Brother Harrison approached the

bishop in a state of dejection. "Bishop, we've tried to get out of debt," he began, "but we can't even make ends meet. I've chided my family not to spend so much, but it doesn't seem to do any good. I'm two months past due on my car payments, and we don't even have enough to fill the car with gas so I can drive to work. I'll have to charge the gas again. Could you come over and see what is wrong?"

Monday night the bishop visited the Harrisons. Michael Harrison was making a modest salary, but it was apparently not enough for his family to live on, even though other

families seemed to manage on no more. Bishop Barton, with the help of Brother Harrison, first listed all of the family's monthly obligations, such as house and automobile payments, medical bills, payment on water softener, payment for food plan, gas bills for car, utilities, and all other items.

After comparing expenses and salary, the bishop said, "Why, your monthly obligations total \$140 more than your monthly take-home pay."

"Oh, that can't possibly be true! There must be a mistake," Brother Harrison said in disbelief. After

Dr. Quinn G. McKay, dean of the division of business and economics at Weber State College, Ogden, Utah, has a rich professional background in human behavior, business policy, and personnel management, and has served in advisory capacity in Nigeria and Burma. He is bishop of the Ogden 72nd Ward.

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reviewing the figures twice, he sat back bewildered, murmuring, "How could that have happened? How could that possibly have happened?"

Sound far fetched? It is an actual case; only the names have been disguised. Recently a lawyer who regularly handles personal bankruptcies told the author, "This is the same story I hear over and over again."

How does it happen? The recipe is in a simple six-word phrase: It's easy to say "Charge it." Handling credit and credit cards is a difficult thing for many people. It is true that credit cards and charge accounts are convenient, and those who have no financial problems can afford the convenience. However, at the time of purchase, many psychologically blank out the idea that one day soon there must be money plus interest to pay for purchases. They too often just think, "I want it, and I can get it with my credit card." Then it is easy for them to get it by saying "Charge it."

There are some arguments in favor of credit or other forms of borrowing, but for many people there are serious dangers that are too easily overlooked. Some of these are:

1. *Little psychological restraint.* Some department store salesmen friends of the writer have told him that whenever they can find out if a customer is using a charge account, they can usually sell him 50 percent to 100 percent more than he had planned to purchase. Cash customers, they say, are not so easily persuaded. This points up the fact that use of cash or even a checkbook exercises a degree of healthy restraint that credit cards lack.

2. *Credit is costly.* Interest rates on loans for houses can be obtained, depending upon the locale,

for around 6½ to 7½ percent. But most consumer credit is considerably more; common interest rates are 12 to 36 percent per year, and rates charged by loan sharks and pawnbrokers may even be as high as 500 percent and more.

Sadly, most people hardly think of the cost of money at all; they think of the amount only in terms of "equal monthly installments." Potential lenders may advertise "low monthly payments," and the buyer more often than not will say to himself, "It is only \$6.14 per month," without any thought that many times he will be paying \$118.00 for an item that would only cost \$100.00 had he paid cash. That extra 18 percent (1½ percent per month) needlessly consumes a lot of the family budget. If most things are bought on 1½ percent per month, then by switching to cash and eliminating credit buying, the consumer could pay his titling and still have extra left over.

Why pay others for use of their money at 18 percent or 36 percent a year when, by putting it in a savings account instead, you can earn 5 percent and save 18 to 36 percent interest expense, for a net gain of 23 to 41 percent?

If you must borrow or buy on credit, calculate the cost. The cost, which is as much as or more than the monthly payments, is what breaks the family budget. Advertised cost is not always the real cost. One should be careful to add up all the costs. In one state, a government committee¹ investigated 105 cases in which six percent was quoted as the rate, but the actual rates were:

| | |
|----------|---------------------------|
| 1 case | 6 percent |
| 6 cases | Between 7 and 10 percent |
| 61 cases | Between 11 and 20 percent |
| 19 cases | Between 21 and 30 percent |

| | |
|----------|-----------------------------|
| 10 cases | Between 31 and 100 percent |
| 8 cases | Between 101 and 619 percent |

People who ignore costs of money will nearly always be paying others to use their money when, if they had used self-restraint and wise savings, they could have others paying them.

3. *It is psychologically bad to still be paying for something that is already used up or worn out.* To be paying for a vacation months after it has been enjoyed tends to tarnish its memories. Saving ahead and letting the bank pay for part of the cost (interest on savings) leads to a much better vacation. Having all vacation bills paid when the vacation is over is more pleasurable than a bad monthly payment after-taste.

4. "You need to charge in order to establish credit in case you need it some day" is an argument often used to justify credit buying. If that is why you charge a few things, all right—do it deliberately; but don't use that as a cover-up for having to charge something because of poor financial management.

Personal bankruptcies are increasing at an alarming rate. There is probably more than one cause, but one of the important causes is, no doubt, the easy credit that can be obtained by almost anyone but that is properly handled by very few. Disturbingly, we seem to live in the "charge-it," "monthly payment" age.

"The ordinary life cycle in the United States starts with a lay-away plan in the baby department of a convenient store, wends its way past the diamond counter of a credit jeweler, finds credit beneath an F.H.A. mortgage and is eventually laid to rest in a time-payment cemetery plot. After that, presum-

ably, the terms are strictly cash."²

If a family is having no trouble with their finances, presumably they are handling credit all right and need not worry. However, if making ends meet is difficult, a close look at credit buying is in order. There are two suggestions:

1. Draw up a plan that will get you out from underneath the monthly payment burden. You must first arrange to avoid incurring any more monthly payment purchases. Move to cash. Then set up a systematic monthly payment plan that will, within a certain time schedule, eliminate all installments except house payment and utilities. This may be hard to do alone, but your bishop may be able to suggest someone in your ward who knows how to manage finances and who can supply the necessary expertise. Don't be afraid to ask for help before a crisis arises. Be prepared for a few months of belt tightening until your financial house is in order.

2. Today it seems that one must either save or borrow. "Show me one without savings and I'll show you one in debt" is almost a truism. For almost any family, unexpected expenditures arise from time to time. Where there are no savings, borrowing or credit is inevitable. A sound savings program is irreplaceable in smoothing out the roughest financial seas and bringing calm and security to a home.

Every Latter-day Saint family should be on guard not to let the "It's easy to say charge it" philosophy spread distress and discord in their family. Let savings provide the oil that keeps the family finances running smoothly and quietly, and don't allow the unforeseen to disrupt the harmony in the home. ○

FOOTNOTES

- ¹Cohen and Hanson, *Personal Finance* (Irwin, 1960), p. 38.
- ²Penn Kimball, "Cradle to Grave on Easy Terms," *New York Times Magazine*, June 1, 1952, p. 15.

The need for spiritual strength among men in military service in time of war is a self-evident fact, and one of the principal reasons why most present-day military services maintain a chaplain corps in order that representatives of various faiths may serve men of all faiths as well as of their own. At present, there are 27 Latter-day Saint chaplains in active U.S. military service (14 Army, 10 Air Force, 3 Navy) and 20 in the military reserve and national guard units. Representing their fellow LDS chaplains in the following interview are: Lt. Col. Timothy H. Irons (Army) of Nephi, Utah, stationed at Fort Bliss, Texas; Capt. Wayne E. Kuehne (Army) of Salt Lake City, stationed in Vietnam; Capt. Arnold T. Ellsworth (Army) of Murray, Utah, recently returned to the U.S. from Korea; Capt. Crozier K. Fitzgerald (Air Force) of Mesa, Arizona, stationed in Ramstein, Germany; Major James R. Palmer (Air Force) of Tremonton, Utah, stationed in Japan; Lt. Thomas R. Pocock (Navy) of Logan, Utah, stationed in Vietnam; Lt. Richard F. Wood (Navy) of Salt Lake City, stationed at Norfolk, Virginia.



Capt. Ellsworth

Capt. Fitzgerald

Lt. Col. Irons

Capt. Kuehne

Maj. Palmer

Lt. Pocock

Lt. Wood

The Era Asks

About Latter-day Saint Servicemen

"The commonly held view is that our servicemen are in a sinkhole.—This is far from true."

Q—From your observation, are Latter-day Saint chaplains or services available to all LDS boys in the military?

Col. Irons—In all areas with which I am acquainted, where there are large numbers of servicemen, Latter-day Saint services are available. However, regular contact with LDS chaplains is not available to most of our servicemen. When there is a strong need for the services of an LDS chaplain, the local or unit chaplain will do his best to contact an LDS chaplain. But the practice of having our LDS servicemen organize their own groups and authorizing them to find each other is very helpful and fairly efficient. The simplest way for an LDS serviceman to find others of his faith, either in the field or aboard ship, is to contact the unit chaplain. Almost without exception, military chaplains will do all they can to locate either organized groups or individuals.

Lt. Pocock—There are many out-of-the-way bases where an LDS group is not functioning. Particularly is this the case when all the ships of the navy are taken into consideration, but by contacting any chaplain, other LDS boys may be found if aboard ship or on base.

Capt. Kuehne—A schedule of LDS services is, as a rule, published weekly—or may be published at anyone's request—in the unofficial section of the division or post bulletins. The bulletin is required reading. Amazingly enough, however, I frequently find that our members do not read these bulletins. At Fort Knox many brethren told me that they had been on the post for two weeks and were unable to find LDS services, yet our services were listed in the bulletin; they had neglected to read it. Aboard ship, announcements may be made over the ship's intercom and placed in the bulletin.



A Marine reads Bible during break.



Religious services in Vietnam jungle.



Sacrament meeting at San Diego base.



An injured soldier receives comfort, hope, from a Mormon chaplain's visit.

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"Only about 20 percent of our servicemen receive Church periodicals."



Latter-day Saint servicemen meet in their group meeting at New York military hospital.

(Left) Storage tank near Cu Chi serves as baptismal font for new convert to Church.



Lt. Wood speaks at joint memorial services at Chu-lai.



Non-denominational meeting for Marines near DMZ line.

Q—From your observation, how are LDS servicemen coping with the problems of loneliness, isolation from others of their faith, and problems of moral laxity surrounding them?

Major Palmer—While at the air force basic training center at Lackland, Texas, I found that many young men became active in the Church for the first time in many years. They were lost and lonely, emotionally, mentally, and physically upset, and so they returned to the one stable and strengthening part of their lives—the Church. However, when they left that environment to go to a new assignment, they often reverted to inactivity unless someone was there to help them find the Church. I have found that young men who are inactive and weak in the gospel will probably continue that way until marriage or some major need confronts them, or unless someone really shows an interest in them.

Col. Irons—The common view seems to be that our servicemen live in a sinkhole of moral laxity. This is far from true. It is true that there are those among our soldiers who are depraved and degraded and whose standards of conduct are not those of the Latter-day Saint ideal, but there is a high percentage of young men in the army today who are of high character.

If our servicemen come into the service with the proper moral and religious values, we need have little fear for them. The ones we need to worry about are the more than 50 percent (from my observation) who were not faithful before they came into the service, or who were not active at home, and who continue that same pattern after they are in the service. I have found that in the combat zones, many of these borderline cases respond to friendship, religious conferences, and contact by the chaplain.

Lt. Wood—To offset some of the natural problems of loneliness and isolation, some LDS servicemen participate in courses of study from the Brigham Young University extension division or courses given by the military. These courses can be of great help.

Q—How effectively are our LDS servicemen searching out other LDS boys who are becoming inactive during military service?

Col. Irons—During basic training the men are so busy that their time for finding each other or for organized searching for straying LDS servicemen is limited. Here at Fort Bliss, Texas, we hold two separate sets of religious services for basic trainees. We encourage those who attend to look up those not attending, and we have had some success in this effort. But I would say that our servicemen—in this situation, anyway—are not effective in reclaiming those who are deserting gospel teachings. I think that most of our men who come in with inadequate backgrounds do not change very much, and conversely, those who live gospel principles before they enter military service do not, by and large, change their ways.

Capt. Fitzgerald—It is in this problem that our home teaching and buddy systems come into play. We first ask home teachers to visit each man. When we are short of home teachers, we ask each member to look after another. We usually have enough returned missionaries and other active members who are anxious to be responsible for all the LDS boys in their barracks or squadrons. Once acquainted, our boys know what to talk about, what to study, and what to pray about. They have the Church in common and are no longer strangers. Through the bonds of gospel fellowship, some spend their off-duty hours together. When tempted to do wrong, they hold each other up to gospel standards. However, something should be said about moral standards. Many people feel that it is in the military that a boy will let down his standards, but my observations do not show this to be the case. Many boys hear and see so much associated with lower standards that they rededicate themselves to the high standards they have been taught at home and in the Church.

Major Palmer—I have found that members of the Church in the military try more diligently and are usually more successful in their efforts to find, assist, and encourage their fellow members than any other group in the Church. I feel that the primary reason for this concentrated effort is the need for people to staff our small branches. Servicemen go the extra mile almost every day to seek out and make welcome every member who arrives in their area. I have seen many families activated at military bases. This fellowship-

ping is especially important for single men just arriving on base. The first two weeks are most critical to the future activity of a single man. If he finds friends outside of the Church, he could become inactive. It is in this area that we most often fall down.

Capt. Kuehne—Members at home could greatly assist in this matter of locating our boys. Often we receive communications from bishops, parents, wives, and others asking us to contact someone, but we need to know the person's name, rank, unit designation, and APO number. In Vietnam our servicemen are doing a fine job of searching out one another. There is a special bond that develops among LDS brethren in Vietnam. I only wish it could be analyzed, packaged, and prescribed throughout the Church wherever it might be needed. Gospel principles gain new perspective. The men see what moral laxity does, and what violations of the word of God can do to a man.

Q—How are our servicemen doing in their roles as ambassadors of the Church and truth?

Capt. Fitzgerald—Many of our men are doing a superb job of setting a good example. By so doing, the door is opened to questions about Church doctrine and practice. Many of our boys are able to answer these questions with ease, but others hesitate because they either don't know the answers or are afraid they might be classified as a "preacher" or a "holy joe."

Major Palmer—The boys who are active have often stood out so dramatically that many people have studied Church doctrines as a result. While in Europe and now in Japan, I have seen hundreds of people baptized into the Church because of LDS servicemen.

Lt. Wood—In the Northern District in South Vietnam during 1966, a total of 14 district missionaries—all servicemen—were called and set apart. In spite of war conditions, they baptized six servicemen. I think this indicates the kind of ambassadorial work they are doing among those who surround them.

Q—From your observation, how meaningful is the gospel in the lives of our Latter-day Saint servicemen in times of stress and challenge, in the face of uncertainty and death?

Major Palmer—I have observed some of our LDS families when their father or husband was leaving for combat. They hate to leave one another, but they go with an assurance that they will always have one another, no matter what the outcome.

Lt. Wood—Vietnam certainly does produce occasions to test a man's faith and how one reacts under conditions of stress. Some men, foreseeing these conditions, have asked for and received, prior to de-

*"Other LDS boys may be found
by contacting a chaplain
of any faith."*

parture from home, blessings from the priesthood to give them spiritual strength. To many of our LDS servicemen, especially those in Vietnam, the gospel means everything. The gospel gives them the knowledge that come what may, things will turn out well as long as they are faithful. Being young men, some are concerned about their possibilities for eternal marriage, should their lives be taken. It is always consoling for them to learn that at some time, in this life or the next, as long as they remain faithful, they will have the opportunity to participate in eternal marriage.

Capt. Kuehne—It has been my inexpert observation that many soldiers in Vietnam have a strange optimistic-pessimistic duality that is very difficult to define. It is expressed in the form of a "nothing is going to happen to me, but why shouldn't it happen to me?" philosophy. I am often amazed at the depth of thought about the purpose of life that this attitude produces. I have listened to several weave an intricate fabric from these contrasting, yet somehow harmonious views. It is a view of life that tries to include all eventualities, a view that makes it possible for many to adjust to the present situations. Against this backdrop, the teachings of the gospel gain greatly in meaning. It is difficult to observe life and death in Vietnam at close range and remain aloof from their implications to each individual. I have felt the brotherhood and love that exist in mission fields and in isolated LDS groups, but I have not yet found a place where the gospel has been more meaningful than among our brethren in Vietnam. This feeling would best be portrayed if one were to attend one of our fast and testimony meetings. The brethren speak of the simple truths of the gospel. It is their faith in Jesus Christ and in the restored gospel that sustains them in time of need.

Q—What areas of stress will a young man entering the service most likely encounter?

Capt. Ellsworth—The list is not short and would include the following: radical change of environment; regimentation and complete conformity in living conditions (often the uniform is resented because a person's individuality is suppressed); removal from the family unit; change in one's economic habits; facing

reality and accepting complete responsibility for one's actions; local figures, such as friends, bishops, and neighbors, replaced by military authority; adjustment to new associations not selected by personal choice; radical adjustment in worship.

Capt. Kuehne—Entering the service, the young man is first going to join a basic training unit. He may resent the great degree of control exercised over his every action and his loss of privacy. If he is unable to discern the valid objectives underlying this basic training, he may well draw conclusions that will make his years in the service miserable. He may falsely conclude that his efforts in the service are ultimately a waste of time, and feel that no one is interested in his personal welfare. It has been my experience, both as an enlisted man and as a chaplain, that nothing could be further from the truth. Also, I have observed that active LDS servicemen encounter relatively little difficulty in adjusting to their tour in the service. Certainly these men have problems of finances, separations from loved ones, and so forth, but they are still able to adjust. The awareness of self-discipline that many active LDS men bring into the service allows them to adjust and enjoy their tours of duty.

I think it also needs to be stressed that a few of our active LDS brethren have difficulty in adjusting to army life because they will not associate with people who are not members of the Church. They are quick to point out what they consider weaknesses in other servicemen. I would suggest to brethren entering the service that tolerance of other people is not a compromise of principle. In the army it is very difficult to avoid close contacts with those of other faiths. Certainly an active member of the Church should be able to create a harmonious relationship with servicemen who have other standards or no standards at all.

Col. Irons—It is important to realize that most officers and training personnel are well aware of adjustment problems and are understanding and helpful. Training personnel have been taught the importance of helping these young men adjust to the military. Many of the drill sergeants become almost father figures for some men under them. I think that sometimes we have a false view of military service. It can be stressful, difficult, and trying, but I think we would do well to remember that the vast majority of our officers and non-commissioned officers understand the importance of the individual. The military also recognizes the importance of strong moral character. In the army the development and strengthening of moral character are encouraged by the character guidance program, which makes each

commander responsible for the encouragement of high moral standards in those under his command. As part of this program, a monthly discussion on some important principle, such as self-discipline, prejudice, truth, honesty, marriage, and clean speech, is participated in by all army personnel.

Q—How may the military experience be meaningful in a young man's life?

Col. Irons—A young man certainly matures under military discipline and responsibility; he may learn useful skills and gain understanding of gospel principles, of devotion to great causes, of concepts of duty, honor, and the necessity of sharing in the protection and maintenance of liberty and justice.

Capt. Kuehne—A certain sophistication and maturity that is meaningful comes to the discerning through travel outside normal geographical boundaries.

Capt. Fitzgerald—Not all experiences one may encounter during the service will be pleasant. However, they can be meaningful, and many will be enjoyable and cherished experiences that will glow in one's heart and memory long after the uniform has been put in mothballs. Growth and development come from a variety of good as well as bad experiences. With the right attitude, this can greatly mature a young man and prepare him for the future. The armed services help young people realize they are always answerable to others for their actions. The opportunity to learn discipline, sacrifice, patience, and endurance is a blessing. These are meaningful from the standpoint of reality in this existence where the law of opposition is always in operation, regardless of where we are or what we are doing.

Q—From your observation, what percentage of LDS servicemen receive their packets of scriptures, "The Improvement Era," and the "Church News" from their wards; and what influence do these materials have in the lives of our servicemen?

Lt. Pocock—Those LDS boys who have their servicemen sets when they arrive at recruit training centers would number less than five percent. This means that 95 percent apparently do not receive these materials from the home wards. The number who receive the *Era* and *Church News* would also be small. I am appalled at the lack of subscriptions given to the servicemen by their wards. I believe that if a survey were taken, it would show that only about 20 percent of the men receive these periodicals. And I also believe that of this 20 percent, only about half come from the wards or quorums—the bulk come from the families of the servicemen.

Capt. Kuehne—Frankly, I am very disappointed in

the low percentage of brethren who receive their packets of scriptures, *Era*, and *Church News*. My experience indicates that 15 to 20 percent is a liberal estimate of the men who receive these items. The returned missionaries bring up the average, since most of them are aware of what the wards should provide them.

Lt. Wood—I would estimate that about 25 percent of our men receive the *Era* and *Church News*.

Capt. Ellsworth—I would assume that less than 50 percent receive Church publications. I have had inactive brethren call my attention to specific articles in the *Era* and *Church News*. The *Era* is particularly good for filling their needs.

Capt. Fitzgerald—I would say that only about 50 percent receive Church periodicals. These materials, when received, are usually welcomed and read over and over, not only by our servicemen, but also by interested buddies. We often hear the sentiment, "Back home I never used to read the *Era* and *Church News*, but out here they are my way of life." Often the fact that the people back home cared enough to send this material has more effect for good than the printed word itself.

Col. Irons—I have never found in any survey that more than 50 percent of our LDS servicemen receive the *Era* and *Church News*. A large number also are not furnished with the packet of scriptures; yet these items are important means of replenishing and reinforcing the faith of our servicemen. I think it is a shame and a sad commentary on the interest of those responsible that so many of our men do not have these materials.

Q—What can we do to help assure the personal success of our servicemen?

Capt. Ellsworth—His personal success is spelled out in terms of personal experiences: a letter from the bishop, quorum president, home teacher.

Col. Irons—The most important single thing for the serviceman is getting encouraging mail regularly from home and people who should care about him.

Lt. Pocock—The first step consists of correspondence by personal letters. The story is told of an elders quorum in Bountiful, Utah, which each Sunday morning hands out addressed and stamped envelopes for all servicemen and missionaries. This means that each week each quorum member in the service and mission field receives a personal letter. You would be shocked to learn of the number who ask, "Chaplain, why doesn't my ward send me the Church periodicals? Why don't they write to me?" My greatest suggestion is for people at home to do something about these matters! ○

Lest We Forget

Monument in Vermont



Illustrated by Dale Kilbourn

By Albert L. Zobell, Jr.
Research Editor

● When Elder Junius F. Wells first saw the birthplace of the Prophet Joseph Smith, nestling in a right-hand pocket of the White River Valley near South Royalton, Vermont, in 1894, he knew that a monument belonged there, but the idea slumbered for many years. Then, while he was in Boston on family business in March 1905, the idea suddenly awakened. Gaining approval from the First Presidency of the Church, he spent all his efforts to have the monument ready for dedication on the centennial of the Prophet's birth, December 23, 1905.

The place of birth was verified, the deed was checked, and the property was purchased by



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May 23, 1905. Plans were perfected, and the contract for building the monument—the largest polished shaft known in America—was signed July 24. The same day instructions were given to the Marr and Gordon quarry at Barre, Vermont. There the dark granite was in boulder form, and it was often difficult to obtain a stone in large dimensions.

Elder Wells went to the quarry so often he sometimes felt he was in the workmen's way, but he desired just the right stones. One granite piece yielded both the capstone and the die stone, a supporting stone near the monument's base. It was thought for a time that the stones for the bases had also been found; the 9-foot base was there, but the stone for the 12-foot base had an imperfect

corner, and the search was on again.

To find a shaft that was 38½ feet, representing the years of the Prophet's lifetime, was the challenge. Then the quarry was sold to new owners who also had an adjoining quarry, and two days later the shaft stone, measuring 46 feet, was found in the new, adjoining area. A temporary railroad track was built, and it took two days to load the 60-ton rough stone for the six-mile trip from the quarry into Barre, where steam-powered cranes, pulling on 1½-inch chains, placed the stone where it was desired. It was cut in 16 minutes and then polished there at Barre. Then began the real problem—getting the huge stones from Barre to the birthplace.

At last all was in readiness.

The special train arrived on a Saturday and was switched to a track built especially to bring the stones up to the highway. Difficulty ensued in unloading the first load, and precious time was lost. The road was then planked. The journey started late in the Vermont afternoon, but when a slight rise in the road was encountered, the 20 magnificent horses brought in for the job stopped. Another team was added, but even 22 horses could not move the load even a quarter of an inch.

Elder Wells, much discouraged, thought at first he would wire the First Presidency, load the stones back on the train, and take everything to Salt Lake City for erection on Temple Square. The written telegram was still in his pocket Monday morning as he had his crews try



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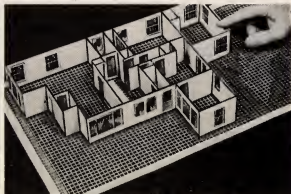
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again—this time with block and tackle. He measured Monday's forward movement at 1,960 feet.

The tackle permitted a pull of 80 feet between blocks, but Elder Wells related that he saw the horses and men stop 13 times in the 80 feet, because of

curves in the road and the necessity of laying two 3-inch hardwood planks under each wheel. The road was planked for almost six miles—with the last two miles up an 800-foot incline from the river. The first load took 13 days.

The wagon carrying the in-

scription die, a cube six feet square and weighing 20 tons, missed the planks at a soft point near the edge of a sheer, cliff-like drop of 20 feet to the river below, but the trees steadying the blocks and tackle held, and the journey continued. Later, Elder Wells reported that not all of the trees had held during the wagon trips—the way was marked with uprooted trees.

Another time the workmen had a load that measured 12 feet 2 inches and were chagrined to discover that the covered bridge that had caused no previous difficulty measured only 11 feet 4 inches.

By the time they were ready to haul the shaft, a low-rigged wagon was available. At one point, the wagon got off the road and a wheel went down, tilting the load. Had it been a high wagon, it would have gone over, defacing the inscription. This load was 20 days on the road.

Personable Brother Wells made friends with everyone along the route, from the youngest child to the oldest resident. Many of the able-bodied, their farmwork done, were hired as part of his crews.

For some reason the Vermont fall had lengthened, and winter was delayed in coming; that indeed was a help to the work that Elder Wells had to do. But it also presented some obstacles. It was deemed advisable to take a load across a meadow that had a swamphole. Stones were dumped there, but they sank out of sight. A corduroy road built of logs placed side by side was attempted, but this too proved unsuccessful. With victory almost in sight, failure seemed to have taken the upper hand.

That night some neighbors gathered and asked: "What are



Richard L. Evans

The Spoken Word

"Dignity . . . in every act of life"

Remember this," said Marcus Aurelius, "that there is a proper dignity and proportion to be observed in the performance of every act of life." Dignity is indicative of a quality of character, of worthiness, of honor, of "excellence, . . . reserve of manner, grace, and bearing."¹ It carries with it no connotation of pompousness or conceit or of any false front, but of genuineness and worth. Being made in the image of God, every person is not only entitled to dignity, but is honor bound never to demean himself or impair his self-respect. The highest example of dignity that men were ever aware of was Jesus of Nazareth, the Master of mankind, who never lost his composure under any accusation or abuse, or even death. There can be dignity in any honest or useful occupation on earth. "There is," said Booker T. Washington, "as much dignity in tilling a field as in writing a poem."² There is dignity in honesty, dignity in gratitude, dignity in keeping clean. There is dignity in reverence, dignity in keeping the commandments. With sincere dignity comes respect, and respect can preserve a marriage, even when some other things in life are lacking. "Morality . . . alone possesses dignity,"³ said Immanuel Kant—not stuffiness, not airs or delusions, not superficial pride, not exhibitionism, or immodesty or far-out-fashions or fads, but just simple, plain honesty, human dignity in which a man is respected as a man—in any honorable occupation, in any sincere service—the dignity of character, respect, and honest effort. No honest man need shrink from the human race or apologize for his existence. All are made in the image of God, and may become more like him. We summarize with these lines from Wordsworth:

"True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart."⁴

¹Marcus Aurelius, *Meditations*, iv:32.

²From a dictionary definition.

³Booker T. Washington, *Up From Slavery*.

⁴Immanuel Kant, *Fundamental Principles of Morals*, first section.

⁵William Wordsworth, *Lines Left Upon a Seat in a Yew Tree*.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System November 5, 1967. Copyright 1967.

you going to do about it now, Mr. Wells?" He never forced his religious views on them, but this time he quietly replied: "Gentlemen, do you believe in answers to prayers?" Some allowed that maybe they did, others snickered, and some looked ashamed. He wished them all a pleasant good-night and added, "I am going to pray about it."

Before morning the seasonable cold had returned to Vermont, and when Elder Wells arrived at the swamphole, he found that it had frozen solid. Horses neighed, whips cracked, and the wagon with its 10-ton stone rolled on to its destination.

Mr. Howland, who had placed the pillars in front of St. John's Cathedral in New York, came to place the shaft, and a great crowd gathered. The simplicity of the strong scaffolding was a disappointment to many, for almost before they knew it, the shaft was dropped into place without a bump, scratch, or chip. The capstone was sent aloft on pulleys, and Mr. Howland cemented that into place; then he gave a pre-arranged signal.

As the crowd started cheering, Brother Wells shouted, "Stop! Stop!" Silence ensued. He then stepped to the foot of the monument and offered a prayer of thanksgiving for the project's completion.

"All right," he said to the crowd. "Now I am with you. Let her go!"

Then the assemblage did yell and shout: "Wells! Wells! Hurrah for Junius Wells!"

The monument was dedicated on time, on December 23, 1905, by the President of the Church, Joseph F. Smith, a nephew of the martyred Prophet Joseph. ○

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The LDS Scene



Solo Violinist on World Tour

Clyn Barrus, a Sugar City, Idaho, native, who now lives in Vienna, Austria, is on a world tour with the Vienna Symphoniker orchestra as solo violinist. He has been described by leading critics as one of the outstanding violinists in Europe. A recent review said, "Vienna should consider itself lucky to be allowed to find in its midst such an outstanding violinist. Whenever a man is needed, . . . the always friendly, ideally disciplined young Mormon is always ready to offer his services."

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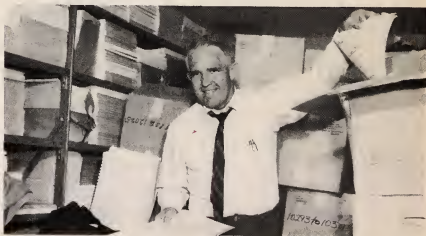
George Romney, governor of Michigan and former Detroit Stake president, has entered the campaign for the Republican presidential nomination for the 1968 United States elections. Brother Romney is campaigning with a vow to work for a just peace in Vietnam and a pledge to "restore truth to government and regain the confidence of the people." The first major tests of his campaign will be in the New Hampshire and Wisconsin primaries.

Dr. Blaine R. Porter, dean of the College of Family Living at Brigham Young University, has been named chairman of the special committee on family life education and of the special emphasis committee of the National Council on Family Relations for 1968. Brother Porter is a Sunday School general board member.



Italian Basketball

Members of the Italian Mission basketball team play a northern Italian team as part of a new program designed to win much-needed publicity in the Italian Mission. Called *I Mormoni S.U.G.* ("The Mormons LDS"), the missionaries present to each opposing team a Book of Mormon and a brief explanation of the Church. Other elders pass out tracts and invite spectators to Church services. Since basketball is relatively unknown in Italy, the missionary team has done rather well, even against top-ranking teams.



Capitol Record Library Donated

Nine tons of sheet music—the whole Capitol Record Company library—has been given to Brigham Young University and is surveyed by Dr. Harold Goodman, chairman of the music department. The gift, including sacred, secular, classical, popular, semi-popular, Broadway, and dance band music and motion picture scores, arrived at the university in 180 boxes, each weighing 100 pounds, and will take several months to sort and catalogue. Students who are studying scores or who have conducting, orchestration, and music analysis classes will have access to the music.



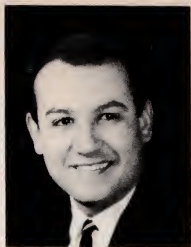
Guatemala City Stake

The Guatemala City Stake Choir helped create a peaceful and inspiring atmosphere in the two sessions of the recent first quarterly conference of the Guatemala City Stake. More than 1,000 members and friends attended the conference, which was held 20 years after the arrival of missionaries in August 1947.



Mormon Poster Boy

Timothy Fass, four-year-old son of Brother and Sister Michael Fass of the Whittier (California) Fifth Ward, has been named 1968 National March of Dimes poster child. Timothy and his mother are shown greeting the Los Angeles poster child. Young Timothy, paralyzed in his legs from birth, is cheerful and active despite the use of leg braces, wooden crutches, and a body corset with a back brace.



Composer Wins Award

Norberto Guinaldo, Argentine-born concert organist-composer and organist of the Santa Fe Springs (California) Second Ward, has for the second consecutive year won first prize in major competition sponsored by the Organ Historical Society at its 12th annual convention in New York. His winning composition, "Suite for an Old Tracker Organ," is in four movements. In 1966 he won with "Passacaglia." In 1964 he won first prize in the J. Fischer & Brothers centennial competition. Born in Buenos Aires of Latter-day Saint parents, Elder Guinaldo studied under Argentina's leading organists and was organist at the Basilica del Santisimo Sacramento, which houses Argentina's greatest organ. An immigrant to California, he has just written "Five Spanish Carols."



Woman of the Year

Sister Ettie Lee of the Wilshire (California) Ward has received the Outstanding Woman of the Year award from the students of Brigham Young University. Sister Lee is a philanthropist who has spent a fortune building 14 homes and ranches for "incorrigible boys." She began her rehabilitation program about 50 years ago when a boy she was teaching was expelled from school. Her

life was the subject of a BYU film, "The Little Red Hen." In 1966 the retired schoolteacher was named U.S. National Teacher of the Year.



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Bufs and Rebuffs

Hezekiah's Tunnel

In reading the article on Hezekiah's Tunnel [August 1967], I recalled a story I read in Richard Halliburton's *Second Book of Marvels: The Orient*, published by the Bobbs-Merrill Company.

Mr. Halliburton relates several fascinating incidents relative to tunnels reputed to be under the rock of Abraham, and supposedly connected to the Jebusite water shaft. First, he tells of several English adventurers who, when Jerusalem was still a part of Turkey, tried to dig a shaft under the rock at night after bribing a guard. He states there must be tunnels or caverns under the rock because when one strikes it, sounds echo from below. Also, there is a legend that the lost Ark of the Covenant and other treasures were hidden there at the time of the Babylonian destruction. The hollow sound of the rock is accounted for in Brother Green's article by the existence of the cisterns for water storage. The author relates that the English adventurers dug for eight nights before being discovered by a priest and forced to flee for their lives.

Mr. Halliburton then tells of some German archeologists who, in 1907, crawled into the Gihon Spring and tried to go up the Jebusite bucket-shaft, which Joab had ascended, but were quickly discovered and sent away. He then says he heard a legend that says there is a secret tunnel that joins the shaft with Solomon's treasure caverns beneath the rock. This gave Solomon an escape route out of the city also. The author then relates his exciting experience of entering the spring with a ladder and finding a tunnel approximately 30 feet above the water leading back from a rock shelf. He built the ladder after entering the cave behind the spring. He then proceeded along the tunnel for 400 feet where the tunnel turns up a steep staircase that is blockaded with sand. He shoveled out the sand for 16 hours but it just kept filling in from above, and he couldn't make any progress at all. He ended the story here, vowing to return one day with money and men to do the job. He never did, as he was lost at sea in 1939.

The fact of Israel's possession of Jerusalem opens the possibility of completing his excavation.

Wallace F. Downer, Jr.
Napa, California

The article on Hezekiah's tunnel reminded me of a prophecy of Joseph Smith recorded in the *Documentary History of the Church*, Vol. 5, p. 387: "Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc.; and all this must be done before the Son of Man will make His appearance." The statement "and water come out from under the temple" puzzled me until I read in the article that a cistern was situated under the temple site.

Mrs. Robert C. Sloan, Jr.
Salt Lake City, Utah

These Times: Communism

Concerning Dr. G. Homer Durham's "Morals and Politics in International Life" [Nov. 1967], I comment: People generally hope to insure their methods of living through majority condemnation of unwanted sanctions. In our day and age, this is Communism, and much of public sentiment is aroused verbally against its means to an unholy end.

We must understand that it is not just Communism threatening our foundation of liberty. This system of the sickle will eventually crumble and fall, if for no other reason than the inability of man to live or react and submit himself completely to that which Communism demands of him. Certainly it will not prevail. But the thought behind Communism will. As long as men in their human nature are permitted to govern themselves, such systems will be present and assert their power.

Thus, in the highest sense, we must attack the idea, the foundation of such corruption, the basis for Communism's being conceived. Through wars, we may hinder it, but to dispose of it, we must rise above ourselves in thought, in deed, and in being.

Markus B. Zimmer
Flensburg, Germany

Philippine Mission Association

Please note that a Philippine Mission Association has been created. Its chief purpose is to promote the gospel in the Philippines. Interested persons may write to:

Philippine Mission Association
Box 130, University Station
Provo, Utah 84601

Thanks From Vietnam

Today I received *The Improvement Era*. I don't know who sent it, but I sure would like to know so I could write them a letter of thanks. I haven't been too active in the Church in the last three years, but since I came to Vietnam, I have been reading the Book of Mormon and the serviceman's book, *Principles of the Gospel*. Thank you!

Sp. 4 Rockland Lee Morton
U. S. Army, Vietnam

Aesthetically Speaking

I have majored in college for a time in about every art-related subject from advertising to architecture, and claim at least a little feeling or knowledge or competence that way. In writing I just want to commend Brother Marion D. Hanks and Sister Elaine Cannon on the "Era of Youth" articles. What a monthly masterpiece! Very appealing, fast moving, enlightening, "in," which is sometimes difficult to achieve with religion. But I really want you to know that I think it's just great, and the art work, layout, and design are simply pleasing and intriguing—according to my instructors: aesthetically correct! I am really impressed, as I am with the whole *Era*.

Sp. 4 Doug Brewer
Vietnam

As an art instructor, I am greatly impressed with the quality of imaginative art within the *Era*. In years past you always included a reference on the table of contents page listing the particular artists responsible for the various illustrations. With the latest redesign of the *Era*, this listing has been omitted. Where are the artists' credit lines now?

Mrs. Richard Daems
Springville, Utah

The artist's name is either in small type near his illustration, or the artist has personally inscribed his signature somewhere in the illustration.

Around the Table

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The Church Moves On

October 1967

22 New stake presidencies: President Carl S. Hawkins and counselors Irvin M. Brooks and Neil R. Williams, Detroit (Michigan) Stake; President Merlyn W. V. Lofgren

and counselors Gerald F. Burnham and Dale H. Andersen, Missoula (Montana) Stake.

23 President Hugh B. Brown of the First Presidency dedicated the new Salt Lake Temple Annex.

24 Elder Leon John, 20, Portage, Utah, serving in the East Central States Mission, was killed in an automobile accident that also injured two other missionaries in Indiana.

29 New stake presidencies: President Edward M. Denny and counselors Russell H. Sheffield and John B. Smart, Bountiful (Utah) Stake; President Koln Gunn McKay and counselors Keith G. Jensen and James H. Bischoff, Ogden (Utah) Stake; President Frank E. Finlayson and counselors A. Richard Allred and Robert Lee McCook III, Pomona (California) Stake; President Wilford J. Shumway and counselors Ruel E. Jarvis and Carl L. Haws, St. Johns (Arizona) Stake.

November 1967

1 The appointment of John Q. Cannon as coordinator of Church Information Service was announced by Elder Mark E. Petersen of the Council of the Twelve, who serves as chairman.

4 The appointment of Joy Sansom to the Young Women's Mutual Improvement Association general board was announced.

5 New stake presidency: President Elmo R. Smith and counselors Lorenzo N. Hoopes and Richard W. Owen, Oakland-Berkeley (California) Stake.

11 The appointment of Mrs. Evon W. Peterson as general secretary-treasurer of the Relief Society, succeeding Mrs. Hulda P. Young, was announced.

12 Montevideo Stake, the first in Uruguay, third to be organized in South America, and 444th now functioning in the Church, was organized by Elder Spencer W. Kimball of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve. President of the stake is Vicente C. Rubio. Counselors are Ariel Alcides Fedrigotti and Washington Gonzalez.

New stake presidency: President E. Wilford Edman and counselors Raymond C. Bowers and LaMarr W. Poulton in Valley View (Salt Lake area) Stake.

18 The appointment of Mrs. Ardeth Greene Kapp to the Youth Coordination Planning Committee of the correlation program was announced.

Richard L. Evans

The Spoken Word

As life gets broken in upon

Life gets continually broken in upon, . . ." said Charles Henry Parkhurst. "Nothing ought so little to surprise us as a surprise."¹ One of the realities is that life isn't always even, that unbroken tranquility cannot be counted on. All of us have some days that are better than others—some hopeful, some promising, some discouraging. "We have all known men," said Phillips Brooks, "for whom it seemed as if it would be good to lift away some of the burden of life, to make the world seem easier and less serious . . . but as we look abroad generally do we not feel sure that such people are the exceptions?"² All of us face disappointment, heartache, difficulties. There are many wise and comforting counsels and expressions of faith for such times, but the full meaning and comfort of these don't always fully come through when we are down and depressed. And sometimes the best we can do is hold on, which, always, we must do. "Mankind is served," said Dr. Fosdick, "by those who simply do not crack up when all expect them to."³ It isn't expected that we won't become discouraged. It isn't expected that we won't have problems. Part of life's purpose is for solving problems, for overcoming, for conquering—but not for giving up, ever. There is a kind of magnificent heroism in the strength and example of manly men, and of faithful women, mothers, fathers, and others also—heroic in doing their day-to-day duties—working, meeting problems, making a home, living often above ill health and sometimes heartache, quietly standing up to the doing and enduring of each day. Just as surely as we find ourselves down and discouraged, we have reason to hold to hope, and, more than that, reason for doing what can be done. To those discouraged, to those in sorrow, to those who need help: Hold to the hope, to the faith that there will be a lifting of darkness and despair, that the light will come on again in our lives.

¹Charles Henry Parkhurst, "Sermon on Garfield," September 25, 1881.

²Phillips Brooks, *The Light of the World and Other Sermons: The Seriousness of Life*.

³Harry Emerson Fosdick, *On Being a Real Person: Mastering Depression*.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 22, 1967. Copyright 1967.

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● "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth." These are the words of the ancient Greek philosopher, Aristotle, as he took note of the vital position occupied by education in his time.

We need only to pause briefly and look to the great men who have influenced history to conclude, as did Aristotle, that education is the key to achievement. Whether we look at the Savior in his youth with the elders in the temple, or Moses in the royal courts where he "learned the wisdom of the Egyptians," or Paul, who sought learning at the "feet of Gamaliel," we

see the importance of education being underlined.

There is one product of education that has assumed greater importance today than ever before in history. We're speaking, of course, of the need for education in order to provide for the economic well-being of your future family.

In referring to this facet of education, President McKay has said: "Students enter school primarily to gain economic or social advantage. But this aim is not always achieved, nor is it, nor should it be, the highest purpose of education. However, we must not underestimate the value of obtaining an education for a livelihood. Educa-

tion for economic advancement is a good investment for the individual as well as for the state." (Gospel Ideals, p. 429.)

Education, in this age of technology, has become a prerequisite for the greatest percentage of employment opportunities. Jobs that previously required only a strong back have now been replaced by machinery. It was reported in the newspaper recently that in the years since 1954, the jobs filled by high school graduates increased 30 percent, while jobs that were suitable for the untrained decreased by 25 percent.

And while these statistics are significant, there is yet another facet of this situation. Many high school graduates have come to face the harsh reality that in order to obtain a job with which they would be satisfied, they will need additional vocational or professional training. In consequence of this situation, the First Presidency issued this counsel: "The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well trained in some vocation in a trade school. The jobs that require no education or training are decreasing from year to year and soon will be practically non-existent. We therefore strongly suggest that . . . all young people . . . engage in formal study of some kind beyond high school."

Young people, it is well that you take note of this situation and incorporate post-high school training into your plans. The dividends will be far more than just economic, for without further training you will be relegated to mundane, routine tasks at best, and periods of unemployment as the rule. Sylvia Porter, writer of a nationally syndicated column on business finance, in referring to the need for young people to be trained, said that in consequence of not being trained, ". . . you will so handicap yourself that through all the years ahead, you will be either in the low-paying industries or submarginal factories or in the dulllest of occupations,

and periodically you'll be in the ranks of the unemployed. This is not preaching. . . . This is certainty."

In this light, education truly becomes an investment in you. In fact, the dollars-and-cents dividends of this investment are very revealing. The estimated lifetime earnings for males from age 18 to death are as follows:

| | |
|--|-----------|
| Less than eight years of schooling | \$129,764 |
| Eight years of schooling | \$181,695 |
| Four years of high school | \$257,557 |
| One to three years of college | \$315,504 |
| Four years or more of college | \$435,242 |

Note that in his lifetime, the average college graduate will earn \$177,685, or 70 percent, more than the average high school graduate. And even more staggering, the average college student will earn \$305,478, or nearly 250 percent, more than those students with less than eight years of schooling.

Why seek additional vocational and professional education? The answer is, at least economically, obvious. But as President McKay said, this shouldn't be "the highest purpose of education."

What, then, are some of the greater purposes of education? To quote President McKay again, he said: "Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end." The Lord mentioned a similar aim of education in a revelation to the Prophet Joseph when he stated: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must come shortly to pass; things which are at home, things which are abroad; the wars and the

perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (D&C 88:77-80.)

So with the words of the Lord, the study of history, math, English, and so forth, takes on additional meaning for Latter-day Saint youth. The Lord expects you to be well educated so that you will magnify your missions and callings in the building up of his kingdom.

But you will not be able to realize the intent of the Lord by merely gaining knowledge; there is an additional dimension that must be considered. President McKay stresses this additional dimension in these words: "But gaining knowledge is one thing, and applying it is quite another. Wisdom is the right application of knowledge . . . to the development of a noble and godlike character. A man may possess a profound knowledge of history and of mathematics; he may be [an] authority in psychology, biology, or astronomy; he may know all [about whatever has been discovered] pertaining to general and natural science; but if he has not with this knowledge that nobility of soul which prompts him to deal justly with his fellow men, to practice virtue and holiness in personal life, he is not a truly educated man." (Gospel Ideals, p. 440.)

Thus, education is that element which, if handled properly, can, when added to our lives, provide the sweetest of joy—the gaining of which, as the Prophet Lehi stated, is the purpose of man's experience in mortality.

Young men of the Aaronic Priesthood and young women, pursue your education—". . . get wisdom." It makes sense economically, and true education is a spiritual necessity. And to paraphrase Aristotle, the fate of the kingdom of God depends on "true" education of the youth of the Church.○

January is usually a "let down month." The fun of the holidays is over, and a person is left dragging.

To do and say the same things over and over again is tiresome and completely boring.

Life and lilt come from eyes wide open and from living on tiptoe.

January can be a top-of-the-mountain time—high thoughts, high words, and high doings.

It's all in what we make it—heads up, thoughts spinning, and new ideas producing contentment and joy.

Open the lid and let winter out. It isn't possible to actually act as the weatherman and predict changes in the temperature out-of-doors, but we can be our own climate maker within the four walls of our homes. First, turn up the furnace to a comfortable temperature; next, turn up the corners of your mouth and let cheer fill every room; then go into the kitchen and stir up a summer day. None of this is hard to do. That is, it isn't hard if you really want a sunny June day in January.

No one has made a law that in January we must always serve heavy meals filled with gravies, puddings, and large servings of meats and mashed potatoes. How dreary this can become. Put on your thinking cap and step lightly into a new way of cooking. Think up unexpected foods for a winter night. Then watch the joy in the eyes of your family as they come home from play or school or work. New, tantalizing aromas will greet them, and the dinner table will

have a festive air. The result will be a weather forecast of June in January, and inside the home, "clear and warmer."

JANUARY ADOPTS JUNE

Lamb chops always accompany thoughts of spring and food. Try this first menu with lamb as its *pièce de résistance*. Then serve cheese-brown potatoes hot from the skillet along with peas fixed this special June way. Early spring appears with avocado and grapefruit salad. It is refreshing to use slices of avocado tucked between grapefruit sections and topped with a sprinkling of pomegranate seeds. The final touch is a clear French dressing. For dessert serve a fruit parfait.

Menu #1

- *Lamb Chops Aloha
- *Cheese Browned Potatoes
- *June Peas
- Grapefruit and Avocado Salad
- *Fruit Parfait

Lamb Chops Aloha

Arrange four or six lamb chops in a single layer in a shallow baking dish. Combine one can cream of mushroom soup, one cup pineapple tidbits, drained, and ½ teaspoon dried mint flakes. Spoon over chops. Cover. Bake at 350° F. for about 30 minutes. Uncover; continue baking 15 minutes or until chops are tender.

Cheese Browned Potatoes (6 servings)

In a skillet, heat three tablespoons butter; add four or five cups diced cooked potatoes. Cook until golden brown; stir often. Season with salt and pepper; sprinkle with 1½ tablespoons chopped parsley and three tablespoons grated Parmesan cheese.

Today's Family

By Florence B. Pinnock

June in January





June Peas (Serves 6)

Cook two slices of bacon until crisp; remove from skillet and crumble. Pour off all but one tablespoon fat. Add one small minced onion; cook until tender but not brown. Add two packages frozen peas, two cups shredded lettuce, $\frac{1}{2}$ cup water, and a dash of salt. Cover; simmer about five minutes. Drain; serve topped with crumbled bacon.

Fruit Parfait (Serves 6)

- 1 can (11 ounces) drained mandarin oranges
- 1 can (1 pound 11 ounces) drained fruit cocktail
- 1 cup sour cream
- 1 cup miniature marshmallows

Combine the ingredients and chill in parfait glasses until ready to serve. Top with shredded coconut.

The second menu takes your mind back to last summer when the man of the house came home with a good catch of fish. But in the place of trout, use halibut steaks from the market. Be sure to serve them with the tangy shrimp sauce. A menu featuring vegetables, tossed green salad, and a luscious chiffon pie with a cheese pastry crust just seems to say, "This can't be January."

Menu #2

- *Halibut with Tangy Shrimp Sauce
- Vegetables Supreme
- (carrots, zucchini, and corn)
- Green Salad
- *Cheese Pastry with Chiffon Filling

Tangy Shrimp Sauce

- $\frac{1}{4}$ cup chopped celery
- 1 small clove garlic, minced
- 2 tablespoons butter
- 1 can frozen condensed cream of shrimp soup
- $\frac{1}{2}$ cup milk
- $\frac{1}{2}$ tablespoons chopped dill pickle
- $\frac{1}{8}$ teaspoon dry mustard
- Dash of pepper

Cook the celery and garlic in butter until the celery is tender. Add remaining ingredients. Heat; stir often. Serve over broiled halibut.

Cheese Pastry

- $1\frac{1}{2}$ cups sifted flour
- $\frac{1}{2}$ teaspoon salt
- $\frac{3}{4}$ cup shredded cheddar cheese
- $\frac{1}{2}$ cup (1 stick) butter
- 3 to 4 tablespoons water

Sift the flour and salt and add the cheese. Cut in the butter with a pastry blender or two knives until mixture resembles small peas. Sprinkle water over flour mixture, one tablespoon at a time, mixing lightly with a fork after each addition. Gather up dough with fingers; shape into a ball. Roll out, fit into pie tin, and prick for a single crust. Bake at 450° F. until lightly browned. This recipe will make one double crust or two single crusts.

Use it as crust for apple or mince or your favorite chiffon pie.

A third menu is really a June picnic. Greet your family with piping hot mugs of split pea soup. Follow this with a cold meat platter and a hot potato salad. A relish dish of raw vegetables could serve as the salad, but please take time to make the easy herb rolls out of the refrigerated baking powder biscuits. Dessert is simple—it is just a matter of slicing pears into pretty sherbet glasses and pouring chilled orange juice over all. ➔



Richard L. Evans

The Spoken Word

To realize results . . .

Everyone, of course, wants happiness, respect, self-approval, but sometimes results are expected or hoped for without living in a way by which results are brought about. Happiness at home comes with consideration and kindness, with deserving the love of loved ones. Happiness and peace come with a quiet conscience, and a quiet conscience comes when it deserves to be quiet. If a person has done what he knows he shouldn't do, or hasn't done what he knows he should do, how can he reasonably hope to be happy? How can he be happy if he has to excuse and argue with himself inside? There are laws, commandments, causes, consequences. There are ways in which things must be done to realize results, and if we want the product, we must go through the process. There are moral and spiritual laws as much in force and effect as physical laws—laws that are irrevocable, and upon which all promises are predicated. Every contract is a two-way commitment. Business cannot successfully proceed without fairness and performance on both sides. Marriage is a contract of two parties, though it affects many more. And if we want compatible relationships, we must deserve them. If we want health, we must observe the laws of health. If we want happiness, we must abide the conditions of happiness. As Emerson said in his essay on compensation: "The world looks like a multiplication-table or a mathematical equation, which, turn it how you will, balances itself. . . . You cannot do wrong without suffering wrong. . . . Men suffer all their life long, under the foolish superstition that they can be cheated. But it is . . . impossible for a man to be cheated by anyone but himself."¹ If we want to realize our highest possibilities, we must have self-control, self-discipline, and be willing to shape ourselves as responsible, dependable people. If we want a quiet conscience, we must keep the commandments. There are prerequisites in all things, and happiness and personal peace come through living the laws of life. We must meet the conditions if we are to realize the results.

¹Ralph Waldo Emerson, *Compensation*.

²"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 29, 1967. Copyright 1967.



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Menu #3

Piping Hot Split Pea Soup
 Hot Potato Salad Cold Meat Platter
 Raw Vegetable Relishes
 Herb Rolls
 Sliced Pears in Orange Juice

Hot Potato Salad

(Serves 6 to 8)

1 cup boiling water
 ½ cup golden raisins

3 cups sliced cooked potatoes
 1 cup sliced celery
 2 tablespoons minced parsley
 1 teaspoon salt
 Dash of pepper
 4 strips bacon
 2 tablespoons cider vinegar
 2 tablespoons tarragon vinegar
 1 slice lemon
 3 red apples

Pour boiling water over raisins; let stand two or three minutes; drain; cool.

Combine potatoes, celery, parsley, salt, and pepper in saucepan. Cut bacon in small pieces; fry until crisp; add vinegars and lemon to bacon and bacon fat. Heat; pour over potato mixture. Dice unpeeled apples. Add with raisins to potato mixture; mix well; heat to serving temperature. Serve hot.

Herb Rolls

Roll out refrigerated baking powder biscuits into three-inch rounds. Spread with soft butter. Sprinkle with finely chopped parsley, chives, or dill. Roll up, and place with seam side down on a cookie sheet. Bake as directed on package.



Richard L. Evans

The Spoken Word

"O the kind words we give . . ."

The words of an old song suggest a subject: "Let us oft speak kind words to each other, At home or wher-e'er we may be. . . ." Negatively, it suggests another subject: the opposite of kindness, which is cruelty. There is so much need of kindness, and yet so many kinds of cruelty—the physical kind and the sometimes almost crueler, subtler kind—the cruelty of sarcasm, the cruelty of indifference, the cruelty of neglect, the cruelty of ignoring people, of making them feel small, inadequate, foolish, or frustrated. There is the smaller boy who is picked on; the gang or crowd cruelty; the cruelty of the piling-on process; the cruelty of ridicule. The world is physically harsh at times—fighting the elements, making a living—and survival is sometimes difficult. But it is not the harshness of nature we have so much in mind as the cruelty of man to man. Everyone has need of kindness, of love, of understanding, and of the uplift these give to life. The kindness and love of parents from infancy on pays rich returns—not sentimentalism, not pampering or spoiling, but sincere, consistent love and kindness. If children feel they can come to open arms and open hearts, we shall keep them closer. With kindness, we can keep all people closer. Constructive discipline is necessary, and sometimes patience seems exhausted, but we should be quite sure that patience isn't too soon cut short. Indeed, deliberate unkindness punishes the punisher as well as the punished. No one can be cruel without leaving self-inflicted marks and without hardening himself inside. Whatever we do to others redounds to us. "Kind words," said Jeremy Bentham, "cost no more than unkind ones. . . and we may scatter the seeds of courtesy and kindness around us at so little expense. If you would fall into any extreme let it be on the side of gentleness. The human mind is so constructed that it resists vigor [force] and yields to softness [kindness]."¹ "O the kind words we give shall in memory live and sunshine forever impart; Let us oft speak kind words to each other; Kind words are sweet tones of the heart."²

¹Joseph L. Townsend, "Let Us Oft Speak Kind Words,"

²Jeremy Bentham, *Deontology*, p. 130.

³"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 17, 1967. Copyright 1967.

Lunch time too can present a new face. Try serving those hungry children French toasted sandwiches and strawberry milk shakes. The strawberries come from a large spoonful of strawberry preserves added to the milk and vanilla ice cream.

French Toasted Sandwiches

Prepare six sandwiches of deviled ham and swiss cheese. Dip sandwiches into a mixture of three beaten eggs, one cup milk, ½ teaspoon salt, and ½ teaspoon dry mustard. Brown on both sides in butter or margarine in skillet. Cut each sandwich in half; serve hot.

A surprise lunch could be creamed chipped beef or tuna served over hot waffles or in cream puff shells. An ice cream sandwich would be just right to start the children back to school.

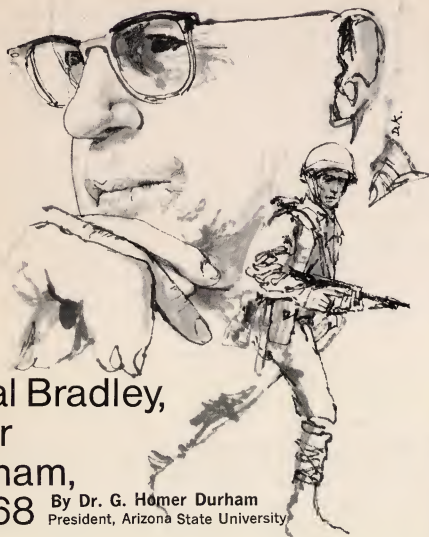
For another lunch, anyone greeted with a bowl of cream of chicken soup (canned variety) and hot A and B muffins plus whipped fruit gelatin would go back to school nourished and happy.

A and B Muffins

(12 large muffins)

6 slices bacon
 2 cups sifted flour
 ¼ teaspoon baking soda
 2 teaspoons baking powder
 1 teaspoon sugar
 ¾ teaspoon salt
 ½ teaspoon cinnamon
 1 egg, beaten
 ⅓ cup milk
 ¾ cup applesauce

Cook bacon until lightly browned and crisp. Drain and reserve drippings. Break bacon into pieces. Sift together flour, soda, baking powder, sugar, salt, and cinnamon. Mix together egg, milk, applesauce, ½ cup bacon drippings, and pieces of bacon. Add liquid to dry ingredients and stir only until dry ingredients are moistened. Fill greased 2½-inch muffin pan ¾ full. Bake in a hot oven 400° F. 18 to 20 minutes. O



General Bradley, the War in Vietnam, and 1968

By Dr. G. Homer Durham
President, Arizona State University

● "After tramping throughout the length and width of South Viet Nam, going wherever I wanted to go and talking to whomever I wanted to talk, I am convinced that this is a war at the right place, at the right time and with the right enemy—the Communists."

Thus wrote General Omar N. Bradley in *Look*, November 14, 1967. He was reporting 14 days with the troops. From the combined military and political viewpoint, and as a stated opinion of what U.S. national interests are at stake, General Bradley's blunt statement is one of the clearest thus far offered. The oft-repeated statement about the U.S. "commitment" for the security of the South Vietnamese is more complicated. It communicates less meaning for the average citizen because, among other things, the U.S.

was not a signatory of the much-referred-to Geneva Agreement of 1954.

But General Bradley's words, "this is a war at the right place, at the right time and with the right enemy," crystallize a firm point of view.

People are certainly aware that there is a war, especially since the "escalation" of 1965. Many have come to view it as the wrong war, at the wrong place, even if the enemy is the right enemy. General MacArthur's warning is still remembered: don't get involved in a land war in Asia. Many remember reading about Napoleon's Russian campaign of 1812, how the sheer, vast landmass and the force of the elements combined to destroy the mightiest power in Europe. Defeated was Napoleon's Grand Army, and dissolved, his empire. The prospects of American land involvement in Asia

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are even more humbling.

General Bradley's experience and his past national service entitle his views to more than passing notice. Why would he assert, in the light of his knowledge of military history, that the American involvement was a war at the "right place, at the right time"?

To forthrightly term the conflict as "war" may itself serve the cause of clarifying the issues. The old soldier

must have carefully chosen his words, and "war" is not an acceptable word in the current processes of civilized nations. To go further and state that a war can be "right," with the "right" enemy at the "right" time and place, appeared to be reprehensible to many. So General Bradley's case and his statement have to bear all possible burdens and criticisms at once. But let us look at his case.

Briefly, he put it this way: "As with Berlin, Greece, Korea and Cuba, Viet Nam is a proving ground. This is no simple, civil war. . . . It is, in essence, a laboratory experiment, executed with callous disregard for human life by those in Hanoi and Peking who want to see if the protracted war theories of Mao Tse-tung will work. If these theories hold in Viet Nam, they unquestionably will be applied elsewhere, and we shall have to confront them again and again."

Mao is more than a Hunanese scholar and poet. He is one of the most experienced generals of guerrilla warfare in history. His doctrines of military warfare, extended by Lin Piao, and utilized by Ho Chi Minh, were developed over 40 years ago. Their successful application made Mao virtual emperor of China nearly 20 years ago. They have been interpreted by Lin Piao, Mao's defense minister and his one-time "dearest comrade," as a means of capturing the world.

Guerrilla warfare is viewed as a means, in a single country, for the overthrow and capture of the "cities" and their wealth by the "country." In the Chinese Communist theory, underdeveloped China (and others) are the "country." The guerrillas operate in the "country." From the "country" the guerrillas will overthrow and capture the "cities." The cities are the U.S. and the industrially developed rest of the world.

In 1927 Mao introduced his now famous guerrilla slogans: "Obey orders at all times." "Do not take a needle or even a piece of thread from the people." "Turn in all confiscated property to headquarters." A careful reading of these simple rules will quickly demonstrate Mao's road to past success. In 1947 Mao's injunctions were officially listed and published. They were based on the foregoing three rules and the following six injunctions:

1. Engage in propaganda wherever we go—spread the revolutionary policy far and wide.

2. Respect and protect public prop-



Richard L. Evans

The Spoken Word

Failure to Confide

One of the more urgent needs of our time, or of any other, is understanding; and one of the ways of understanding is communication. Understanding and communication are essential in all relationships of life: in marriage, in families, between business partners, among neighbors, among nations, and understanding even in our own homes—understanding of those who are nearest to us. And of utmost importance is understanding between parents and children. Too many in this most vital relationship of life keep things too close to themselves. One of the surest safeguards for young people is to confide in those to whom they are responsible; to share problems and experiences, plans and purposes; to account for their goings and comings, for where they are, for the company they keep. This isn't intrusion upon privacy, but a safeguard in a relationship and responsibility that God has given. There is wisdom in counsel; there is safety in counsel. There is error, there is heartache without it. Why should we shut out of our confidence those who have done the most for us, those who should mean the most to us, those who have given us life and nurtured and cared for us and given us their love? Why should we sometimes seem to trust more some recent or quick acquaintance or someone who has no responsibility for us, or no long-proved interest in us? Why should we brashly and stubbornly decide to go it alone in life? Part of the heritage we have is the experience of the past, which includes the experience of parents. Wise and responsible people take counsel with each other in many matters. And children make many mistakes that could have been prevented when they fail to confide, when they fail to seek the counsel of those who love them and upon whom they have closest claims. Failure to confide in those who have the greatest interest in us is a most unfortunate failure. In counsel with parents, with families, with proved and seasoned friends—with those we can trust—there is safety and satisfaction and assurance.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 24, 1967. Copyright 1967.

erty; do not waste the wealth of the revolution.

3. Adopt a courteous attitude when talking with anybody; we should never lose our temper or quarrel with anyone.

4. Pay a reasonable price for everything bought, never lower than the market price.

5. Return furniture borrowed from the people once it is finished with; do not let it be lost, but let the borrower return it in person.

6. If a piece of furniture is damaged in use, the owners should be paid compensation.

These injunctions suggest some of the power behind the slogans and sayings of Mao. Countless new ones have appeared to agitate the young Red Guard in recent years. There is more here than the wisdom of a guerilla general leading a peasant army and living off the country. Here is a mobilized political doctrine. Mao's poems are many and varied. Two are germane to guerilla warfare. They illustrate some of the problems of those who confront the Viet Cong guerillas in the jungles of Viet Nam:

"When the enemy advances, we retreat.
When he escapes, we harass.
When he retreats, we pursue.
When he is tired, we attack."

"When he burns, we put out the fire.
When he loots, we attack.
When he pursues, we hide.
When he retreats, we return."

Although it is said the root ideas for these sentiments derive from Sun Wu, who lived some time around 500 B.C., their significance for the current situation is apparent.

The remaining question concerning General Bradley's thesis concerns the nature of the enemy. If the Chinese and Vietnamese Communists are concerned not with world revolution, but with historic Asiatic conditions, the war may have been fought for less strategic considerations than the Berlin airlift, Korea, the Truman Doctrine in

Greece, and the Cuban missile crisis. If otherwise, General Bradley has, in a few words, summarized the nature and issue in a professional's direct way.

In addition to everything else, war and warfare ultimately have a way of distilling people's judgments. A good many cool heads do not consider Ho Chi Minh and the Viet Cong (despite Red Chinese and Russian support) as a serious Communist threat to the strategic interests of the United States. Many of these are our best-informed people on Chinese and Asian history, customs, aspirations, and feelings. They see the influence of Communism, certainly, in the war. But overriding Communist doctrine and action, they see the geographic and cultural limitations of the Annamese, the Tonkinese, the Vietnamese, the Chinese, and other concerns.

Others are even more certain and definite that the issues are clearly drawn; that Ho is a mere pawn; that the worst is to be expected; and that General Bradley and a lot of other people are finding out the true facts tardily.

The issue has penetrated deeply into American life. During 1967 it became part of the dialogue preceding the 1968 presidential election campaign.

The division of opinion during parts of last year were reminiscent of the division that appeared in the North during the Civil War, and which emerged during the election of 1864. Early in that conflict, the New York City Council had adopted a "dove" position. The election of 1864 was a bitter one. The same may be true in 1968. But within the United States, the debates that accompany a presidential election usually serve to clarify the issues and to bring substantial agreement in the end, after the votes have been counted. Mr. Truman was hard-pressed during the Korean conflict. Many thought that was the "right" or the "wrong" war. Great power carries great responsibilities. The American people face a time of testing in 1968.

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End of an Era

A teacher received the following excuse for a child's absence: "Please excuse me for not coming to school yesterday. My cousin died, and I had to be a ball bearing for the coffin."

Be like the sun and the meadow,
which are not in the least concerned about the coming winter.

—George Bernard Shaw

Tim and Terry, two small brothers, were sent to wash their hands for dinner. Tim held his hands up proudly. "Mine are dirtier than yours," he said. "Sure," answered Terry. "You're a whole year older than I am!"

—Roberta Rich, Lansing, Michigan

The power which belongs to the true riches is gained by pursuing a righteous course, by maintaining an upright deportment towards all men, and especially towards the household of faith, yielding to each other, giving freely of that which the Lord has given to you, thus you can secure to yourselves eternal riches.

—President Brigham Young

My missionary companion and I met a group of elders on a street corner and were discussing matters of mutual interest. I noticed a small boy standing nearby, listening intently to our conversation. Before long I felt a firm tug on my coat. "Hey, lady," the lad asked, "are all those guys named Elmer?"—Carol Fielding McCabe, Idaho Falls, Idaho

Many a man wishes he were strong enough to tear a telephone book in half—especially if he has a teen-age daughter.

—Guy Lombardo, orchestra leader

A college student was surprised by a warm "Hi, Steve," as he entered his institute class on the first day of the semester. He sat down and peered over his shoulder at the source of the greeting—a nice-looking but unknown coed. Curious about how she knew his name, he scribbled on a piece of paper, "How much do you know about me?" The answer came back in a minute: "Just your name." Then the student's face lit up brightly as he wrote back, "Would you like to know more?" And she did.

—Elder Douglas R. White, Monterey, Mexico

Admiration: Our polite recognition of another man's resemblance to ourselves.
—Ambrose Bierce

Every man should have a fair-sized cemetery in which to bury the faults of his friends.

—Henry Ward Beecher

People seldom improve when they have no model but themselves to copy.

—Oliver Goldsmith

Antique dealer: "This vase is 2,000 years old. Be very careful in moving it." Moving man: "You can depend on me, professor. I'll be as careful of it as if it were new!"

We believe in a God who is in himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement; the perpetual work of whose creation stands "finished yet renewed forever"—a Being who has attained his exalted state by a path which now his children follow; whose glory it is their heritage to share.—Elder James E. Talmage

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